



A DIALOGVE,
CONCERNING
the strife of our Church:

Wherein are answered diuers of those
vniust accusations, wherewith the godly
preachers and professors of the Gospell, are falsly
charged; with a brieft declaration of some such
monstrous abules, as our Byshops haue
not bene ashamed to foster.

GOD IS MY



DEFENDER.

AT LONDON;

Printed by Robert Walde-graue, 1584.

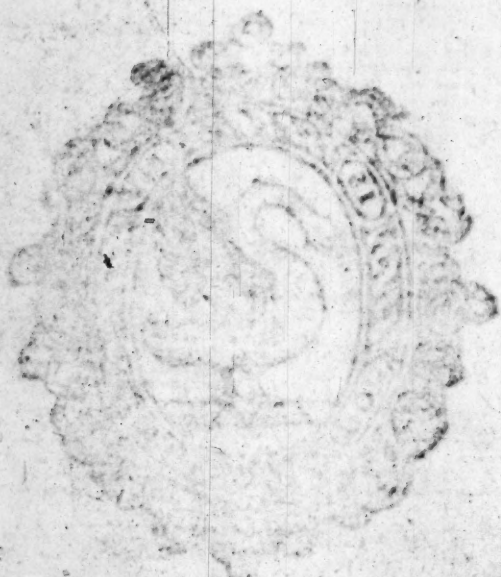


A DIALOGUE

CONCERNING

THE LIFE OF OUR LORD;

There are numerous persons of those
and seculars, who with the
scriptures and precepts of the Gospel
enriched; with a just distinction of
moral and political principles
not only learned to follow



AT LONDON:

Printed by Robert Wilson.

MDCCCLXXI



To the Christian

Reader.



Entle reader, thou art not ignoraunt, that in this our Church of Englande, there hath been a scisme for sundry yeares, which of late is growen so strong, that vnlesse the Lord looke vpo vs in great mercie, it will in short time bring foorth a very lamentable desolation. Now, it is the part and ductie of euery trugharted Christian, to do his best both by heartye prayer and otherwise so far as his calling doth reach, to succour, ayde, and support that side, which hath the truth. For this consideration haue I bestowed my poore trauell in writing this little dialogue. In which I haue as faithfully as I can, set downe the greatest accusations, and most vsuall crimes, that haue a-

TO THE READER.

ny colour, which are flanderouslye
cast foorth, and laid to the charge of
Gods faithfull messengers: with a
short aunswere to shew the vanitie of
the same. On the other side, I haue
lightly touched as it were, the heades
or fountaines of diuers corruptions,
maintayned by the contrarye part,
which are so grosse & manifest, that
he which shall saye he knoweth not
of them, maye well be suspected for
vntruth: and he that shall defende
them, must put on his foreheade of
brasse. My sute vnto thee, gentle rea-
der, is no more but this, that thou
wilt well waigh, and iudge vprightly,
which part follow the steppes of the
blessed Apostles, and so be the true
ministers of Iesus christ. I know right
well, some will bee offended at this
kind of dealing, and say it is hurtful.
But vnlesse I would be vnfaithfull to
my Lord and master Iesus Christ, vn-
dutiful to his poore Church, and dis-
loyall to my soueraigne prince, what-
soeuer I am bound to do more, I can
with safe conscience do no lesse, then

TO THE READER.

I haue here done. Some will say these are but words, and who can not easi-lye make the like pretence for anye matter whatsoeuer. I will therefore note some particlular causes, to shew the truth of my wordes. He that will be the faithfull seruauant of Iesus Christ, must stande for the mainte-nance of the Gospell, and not holde his tongue when the course thereof is stayed and hindered. But the prea-chers are so plentifull, will some man saye, that although here and there a few which will not conformance them-selues, be put to silēce, yet the course of the gospel is not hindered. I wold to God a true suruaye were made, that first all those which haue faith-fully laboured, whō they terme Puri-tans, being set aside, they would take the vciw and number of such as haue great titles and roomes, and yet feed not any flockes of sheepe or lambes: and in the next place set those which apply all their great learning, to get liuinges and dignities, not caring for soules: as namely to heape be-

nefice

nesice vpon benefice, to seeke to bee Archdeacons, Deanes, and byshops: For these seek after the things which are their owne, and not the things which are Christs: these serue not the Lord Iesus, but their own belly: and though they can speak like angels, yet the Church shall not bee blessed by them. For they are not sent of God, they bee not the ministers of Iesus Christ, by whome he will aduance his Gospell. If yee can also number those which goe vnder the names of Preachers, and doe either so seldome, so slenderly, and vnskilfully teach, that their people are neuer the better. And in the last rancke place the vnable men, with those of spotted life: I warrant yee the remnant wil be *Methemispar*, as the scripture speaketh, There shall need no Arithmetrician to take the account. Now to the second point. When God hath prepared the heauenly Manna, and appointed to his Church that she shoulde eate her fill thereof, euen to the fating of her soule,

soule, to make her liuely and strong:
 and that her Children & babes may
 sucke from her breasts the sincere
 milk of the word: Who is there that
 hath a minde touched with any care
 of duety and seruice towards her,
 that can holde his peace, and not
 complaine in her behalfe, when shee
 is denyed her right, in being debar-
 red of this heauenly bread, or at the
 least so stinted and scanted, that shee
 can scarce haue sufficient to preserue
 life. Solomon saith, that the righte-
 ous man considereth the soule of his
 beast, whereas the bowels of the wic-
 ked are cruelty. A righteous man can
 not behold an Oxe, or an Horse pi-
 ning to death for want of foode, but
 that the mournefull voyce of the
 Dumb Beaste will strike his heart,
 and mooue compassion: and shall
 not the heart of a righteous man
 bleede? shall not his raines pricke?
 shall it not kindle and burst out as
 a fire in him, shall hee not lament
 with pittie, when he beholdeth the
 Ladye and mistresse of the worlde,
 the Lambes wife, euen the very deare
 spouse

TO THE READER.

spouse to him that is Lord of Lords,
 depriued of her daylye foode? Can
 anye true Christian man, with drye
 eyes looke vppon the leannesse and
 palenesse of her face, the feeblenesse
 of her ioyntes, and weakenesse of her
 bodye? Her beautie shoulde bee so
 excellent, and her maiestie so great,
 that she should be a terrour to those
 enemyes which nowe despise and
 mocke her. Let them keepe silence
 that can, all good men will speake
 and speake againe in her behalfe:
 yea, euen against those bishops which
 doe her this great wronge, and seeke
 to destroy her children with famine.
 The blessed Apostle S. *Paule*, whose
 care was as tender ouer the weake
 ones of the Church, as the care of
 any mother towards the babe that
 sucketh vppon her brestes, saith *Who*
is offended and I burne not? If there
 be anye sparckle of his spirite in a
 man, how can he but burne, behol-
 ding at this day, so many weak ones
 to stumble? both men and women,
 yong and old, in many places, which
 had

2. Cor. 11.

TO THE READER.

had receiued some taste of the word,
and began as greene plantes to bud
being continually watred by Apollo:
Nowe following the drought as it
were of an whote Summer, the siluer
dews being restrained frō dropping
vpon them, and the fountains of li-
uing waters shut vp, do wither away:
yea, many are made to stagger, and
doubt whether it were a true gospell
that was preached vnto them. For
say they, if it were good, how should
any learned man go about to with-
hold it, or to put those to silence that
publish it? For the third point, is ther
any man ignorāt, how manifold trea-
sons are practized by the papists, euē
like greedy bloud-houndes of hell,
which thirst for the very heart bloud
of our souereign Queen? what conti-
nueth thē still in hope to bring their
purpose to passe after so many repul-
ses? Is it the goodnes of their cause:
no, it is the ignorance and blindnes
of the vntaught multitude, in which
their might is reposed. These night
birds, know right well, that where
the

TO THE READER.

the Sunne shineth, ther is small place for the. Let the people be taught to know wholsome doctrine, and they will neuer abide the rotten drugges of these Romish Apothecaries. Let them see the light, and be taught out of the blessed worde, that it is damnation to those that rebell againste their Prince, yea, though it be but a disloyall minde, & no outward thing practized. Let them feelee what blessing is come vnto them, by a Christian Mother in Israel, a nurse of Gods Church, and that they are deeply bound, not onely vppon their knees to powre out plentifull prayers vnto God for her: but also, that it is their duety to aduenture their liues for her defence: and you shall haue them farre from giuing eare vnto traitorous persuations of Iesuites, and seminary Priestes. Beholde, for this cause, how those that are known fauourers of the Romish Religion, do now bestirre them, to throwe downe the Preachers, by procuring matters of complaint against them vnto the
byshops.

TO THE READER.

byshoppes. If this dishonour be not done vnto Christ, which I haue mentioned, this iniurye to his poore Church, and daunger to our soueraine Queene, by heartning and strengthning the handes of her enemies: let this my doing bee counted sedicious, as I am out of doubt, some will not sticke very maliciously to terme it. But if it bee as I haue sayde, and as many thousandes with grieve doe beholde, and can witnesse (by whome let me be tried, and accounted shamelesse if I lye) then I craue, that I may not bee blamed for speaking in so waighty causes, but euen a little of those things which all the Seruauntes of God ought to cry out of: But to what purpose, or wher shall there be redresse sought for? O ye Byshops, euen in this, repent, repent, repent in time that G O D may haue mercye vpon yee. Will yee bee offended with him that shall giue ye wholesome counsell? or will yee say that yee are wrongfully charged? good counsel ye wil say is neuer
to

TO THE READER.

to be reiected, then may it easily be
prooned, that ye stand in neede of it.
To let other thinges passe, ought not
the ministers of the Gospell to bee
paterns and examples vnto the flock
both in wholsom doctrine and god-
ly conuersation? ought they not to
be the lights of the worlde, and the
salt of the earth, to season the hearts
of the people with spirituall graces,
& to shine vnto them as starres, that
they may see the paths of life? ought
they not to feed the lords flock with
the bread of life, to lead thē into the
green pastures, and vnto the streams
of liuing waters? ought they not
to seeke vp that which goeth astray,
to heale that which is diseased, and
to carry the tender Lambes in their
bosom? are your ministers with whō
ye haue filled the church such? or will
yee seeke for excuses to make your
fault light? surely if ye do not repent,
ye cannot bee saued. God doth not
respect the personnes of men. Wil ye
repent at the last, and leaue the thing
vnreformed when ye dye? what re-
pen-

TO THE READER.

penitence will that be: will ye make your prayers vnto God, and will he heare them: your garments being ful of bloud, euen the bloud of many soules that perish for want of foode: yee would haue those that be ignorant and wallowe in their sinnes to be counted Christians, that it might not be knowne, that the want of teaching destroyeth souls. But the word of the Lorde will bee too stronge for ye, which teacheth manifestly the necessity thereof. Are yee ashamed to bee reprobued by your inferiours, when your sinne is manifest? It is a shame to continue, but no shame at all for a man to amend his fault. Do ye count it a discredite to yeelde any thing at all vnto those which are your inferiours, & haue also their infirmities: count it no discredit to relent & yeelde vnto the word of God, which is free frō all impurity. Looke not vppon the offences of any that reprooue yee, neither bee delighted to heare slanderous things of them: For their sinnes shall be no helpe at
all

TO THE READER.

all to couer yours before God, how-
soeuer ye may make them some pre-
tence of your doinges before men.

The Lorde God of his mercy o-
pen your eyes, and take pi-
ty of his desolate peo-
ple. Amen.

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A Dialogue

concerning the strife
of our Church.

The Speakers: { Orthodoxos, a *Dikine*.
Philodoxos, a *Lawyer*.
Philochrematos, a *By-*
shops Chaplaine.
Philedonos, an *Inne-*
holder. }

Philedonos.



Gentlemen, ye bee all
heartilie welcome; I
pray you be as merrie
as though your cheere
were greater. If we
had better, ye shoulde
haue better: but I hope ye will bee
content with such as God sendeth.

Philochrematos. Our cheere doth

B

con-

A Dialogue concerning
content vs very well mine hoste, we
do thanke ye for it.

Philedonos. I could teem it were
better: but surely In-keeping is cold
in sūdy places ouer it hath bin, & that
causeth vs to make slender prouision.

Philoch. How shold y be, ther be as
many trauellers as euer there were.

Philedonos. Oh sir, I graunt ye:
but our chiefe gaine hereabout doth
not stande in that, I haue knowne
when a dozen or sixteene Gentlemen
and wealthie yeomen haue met toge-
ther, and made merrie foure or fve
daies, or a weeke, at cards or Bowls,
as the time did serue. Nowe all good
fellowship is laide aside, the worlde
is waren stark nought.

Philochrematos. In deede that
was a good helpe to Inne-holders.
and I think it be much left in manie
places, men ware moze couetous &
worlddie, they haue not the care they
had to maintain lone & friendship.

Philedonos. I cannot tell whether
they bee moze couetous: but there be
so manie new-fangled Preachers, it
is

is greate pittie that they be suffered: they marre all, for they destroye all good house-keeping.

Philocrematos. It is verie true: I haue knowne as much meat spent in one house at a Christmas, as is now spent in thre, a lamentable thing, the poore do rue it.

Philedonos. They keep small hospitalitie themselves, and not content with that, they preach and crie out against it in other men, I am vnlearned, but yet I think a preacher shold keepe good hospitality, and commend it in others.

Philocrematos. Maie ye say true, for the apostle willet them to be harboure. 1. Tim. 3.

Orthodoxos. We doe not well, to soothe and vpholde mine hoste in his euill speeches, for he doth shewe himselfe to be a verie grosse and carnall man: he is al for the lusts & pleasures of the flesh, boide of the true knowledge of God, not hauing anie taste of spiritual things, one of those which (as the Scripture saith) make their
2 bellie

bellis their God.

Philodoxos. *See* mistake mine
 hoste, ye do him great wrong, to giue
 such seuerer and sharpe sentence a-
 gainst him: I obserued and weied all
 his speeches, so farre as I can con-
 ceine, he vttered nothing worthe re-
 buke: hee complaineth, and I war-
 rant yee, not without cause, y^e Inhol-
 ders haue smal resort, y^e good houi-
 ping is decayed, & men be new-fan-
 gled and ouer precise, do ye not think
 they are to be blamed, as those which
 do more hurt then good: I suppose ye
 are not of that minde, but y^e ye doe al-
 low Innekeeping to be a lawfull and
 honest vocation, then ye must also al-
 low them, to seek such gaine as that
 they may liue. They paie great hous-
 rent, bedding & other furniture is ve-
 rie costly. In a worde, they buy all
 things deare. How shall they be able
 to keepe open their doores, if it be not
 lawfull for men to meet togeather, to
 spende their time in honest recreati-
 on: It doth nourish friendship. I am
 bolde to speake in defence of mine
 Host:

Hosk: If he had any worse meaning,
I am deceived.

Orthodox. I do not thinke y^e his
meaning was worse then yours: nei-
ther doth that colour of words which
you goe about to colour it with all,
hide the nakednesse thereof: so farre
off is it, from proving his meaning
or yours to bee good, hauing scarce a
shew of reason.

Philodoxos. If there bee scarce a
shew of reason in my speech, you may
the more easely confute it. But it will
be harder for you to excuse your vn-
charitable & seuerer damning of men,
then for me to mainteine my saying.

Orthodox. Because I said mine
Hosk is a carnal man, without the
knowledge of God, one that is all
for the lustes and pleasures of the
fleshe, one of those which make their
belly their God: Wee say I do vncha-
ritably damn men, We did not heare
mee pronounce a finall sentence vp-
pon him: But if he continue in the
case he is now in, there is no doubt.
Let his owne wordes giue euidence.

He said the worlde is wared starke
 nought, because men do not meet to-
 geather, to drinck and playe as they
 were wont. The Prophet saith, Wo
 Isays. 5. be vnto those which call good euill,
 and euill good. The Lorde condem-
 neth drunkennesse, and gluttonie, In-
 dlenesse, mispending the time, vaine
 speeches, railing, fretting, quarrel-
 ling, swearing, coueting other mens
 goods, vndoing and beggering Wife
 and Childzen, by spending their sub-
 stance: all these thinges are rise, and
 ouerflow among those which do meet
 togeather at play: When the Lorde
 saith these thinges be euill, and mine
 Host saith the worlde is naught for
 learning them: Is it not plaine that
 he is a carnal man, and knoweth not
 God. You colour it, and saye Inhol-
 ders sit at a great rent, and paye dear
 for all thinges, and they must liue.
 If you did know or consider, how cur-
 sed a thing it is to gather gooddes by
 such meanes, you woulde confesse it
 were a thousande folde better for to
 begge. He saith the Preachers which
 cry

cry out against such things be new-
fangled, is he not thereby apparant,
lie knowne to be a belly God. You
would faine helpe him, and yee saye,
if men be new fangled and ouer pre-
cise: are they not to be blamed? Yes
no doubt. But you must shew that it
is to bee new-fangled and ouer pre-
cise, for to publishe the holy worde of
God, against such filthie vices. Wee
say all of yee, that good house keeping
doth decay, and the worse they rue it.
The house keeping which you mean,
is that confused ryot, where there is
aboundaunce of meate and drinke,
spent euen as well as if it were cast
vnto the Dogs. Some rich man doth
keepe open house for twelue dayes,
there gather all the idle vnthriftes,
euen the scum & dregs of the people:
There is such reuill night and day,
that if a man that hath a godly mind
come in, hee doth thinke he cometh
into a little hell. The good creatures
of God are wasted vpon most filthie
personnes. Some man doth lose so
much at Cardes, that his wife and

his children do fare hardly a moneth
 after. The poore may rue that there
 is more cast away in one daye, then
 woulde serue them a whole weeke.
 The Preachers they keepe not Hos-
 pitalitie (saith mine Host) because
 they do not follow this order: and be-
 cause sundry haue not the wealth to
 do it. And thus mine Host and those
 which be iumpe of his religion, doe
 cry out still to haue the paunch filled.
 If they maye haue one which will
 make them good cheere, though hee
 neuer minister vnto them any spiri-
 tuall food; yet they are abundantly
 satisfied & contented. But if he bring
 the soule of the soule neuer so plenti-
 fully vnto them, and not able to doe
 the other, they make no reckoning
 thereof: Which doth most plainely
 shewe, that they are such as Christe
 spake vnto, Iohn. 6. which sought
 him because he had fedde their bel-
 lies. And as for the friendship which
 is gotten and nourished by meeting
 at play: It is small friendship when
 they fall to it by the eares. If they
 doe

doe agree, yet the loue and friendship which is tyed together with such cordes, is but in the flesh, and not that holye and spirituall loue which God requireth of Christians.

Philodoxos. I did demaunde indeede, if they bee not to bee blamed, which are new fangled, and ouer precise, as those which doe more hurt then good: I woulde it were not so easie to proue as it is, that they doe more hurt then good, by being not onely ouer precise, and new fangled: but rather and vndiscreet yea (if yee will) vngodly. And why? Because they preach against such filthy vices and publish the holy worde of God? No Sir, that is good. Yee maye not put me to proue them therefore to be in fault. No man wil saye they do hurt thereby. But this is vndiscreet, and worthy blame, that while they make sharpe inuectiues against the abuses, they vtterly cōdemn y things theselues which are indifferent and lawfull. Because some when they play, doe fret and sweare, they will
alwa

alowe no man to doe it: Some doe
 for conetousnesse, reprove those: O-
 thers doe it to passe away the time
 in honest recreation, not for anye
 hurt, Why shoulde they be blamed,
 now while they thus condemne the
 thinges them selues, and stay not in
 reprovving the abuses: it causeth que-
 stions and contentions, and breach of
 charitie among the people. This is
 a soze wound in a common wealth,
 where the subiects are to be kept in
 unitie one with an other.

John. 10.

Orthodoxos. The Jewes took
 up stones to stone our saviour Chzist,
 and when hee answered and saide,
 Many good workes haue I shewed a-
 mong ye fro my father, for which of
 the doe ye stone me? They had their
 excuse ready, For thy good workes
 we stone thee not, but for thy blas-
 phemy, that thou being a man, ma-
 kest thy selfe God. Such is the excuse
 and pretence which you and others
 make against the Preachers of the
 Gospell, let them preach the worde in
 Gods name, that is good: Let them
 also

also beate downe vice, wee can not blame them therfore: But we blame them that they deale rashlye, in condemning thinges lawfull. Well, let it be graunted, that to play at cardes and dice, is a thing of it selfe indifferent and lawfull: Yet it must (befoze the vse therof can be free) be demanded whether it be expedient, If there come much hurt by it many wayes? Is it meete that men for their pleasure should vse it? Will it beare vs out for a carnall recreation, to destroye the gloze of God, and the bodies and soules of men? Shall men for that little good, which they imagine to reape thereby, sow and plant a multitude of shamefull vices? But you put a difference, though some abuse playe, yet other vse it rightly: Who are they which vse it rightly? Are they not the Godly and the wisest? Shall not then their example harten and harden the other in their wicked abuses? Is not this y^e comon defence, such a man is a wise man, & a learned man, he plaieth, woulde he play

play if it were not good: thus for their pleasure they throw down the honour of god, while they giue strength vnto others. Wee ought to forgoe a farre greater matter then pleasure, rather then vice should be encouraged, and mens soules destroyed by your occasion. It is a foolish canill which men vse against this: Many say they are drunkerdes & gluttons: many abuse their apparell: therefore we may not eate nor drinke, nor put on clothes, if it be so, leaſt wee doe bolden them in their sinne. That is nothing like, for these things are such as can not be spared: those other may be forborne yet no man the worse, there would be no questions nor contentions, nor breach of charitie among the people for this matter, if the multitude were not more zealous in the defence of their carnall lustes and pleasures, then they be for the honour of God: but whē yē say the preachers, which beate down such things are vngodly, ye do therein very grosely ouershoote your selfe.

Philedonos.

Philedonos. I maruell why they should make themselves moze holie then others: I know sundrie graue Diuines, other manner of men then any of them be, which will take their recreation, when time serueth amōg their honest neighbors. I wisse they are moze precise then wise.

Orthodoxos. Indeed mine hoste, there be too many of those graue deuines, which bestowe mo howres vpon the ale-bench, at Munchance or at Maue, then they do in catechising their people. In deede such as these, are they, by whome you are most edified: they are other maner of men for your turne, then such as both by doctrine and conuersation ouerthrowe vngodlie riot: but I will leaue you in your wise iudgement, and heare what this Gentleman will answer.

Philodoxos. I did not groselie ouershoote my selfe, in terming them vngodly, if there were any grossenes, it was in your vnderstanding, and not in my wordes: for it was not my meaning that they are wicked, onely because

because they condemne such thinges: they haue other faultes besides that, dothe not the Scripture pronounce them wicked, which 'disobeye their Prince, doe not these vtterlie refuse to obey the princes Lawes: shall we terme them good, when the worde of God proueth them to be euill.

Orthodoxos. The pharisees reason thus against Chziste Iesus, this mā is not of God, because he keepeth not the sabboth: this is a moste sure principle, that he which breaketh the Sabboth is not of God: they thought themselves cocksure, that he obserued not the sabboth, because he healed vpon it, but therein they erred. The papistes vse this, which is an vnfallible trueth againste those which professe the Gospel: they be all heretikes and Sismatiques which seperate themselves from the Church of Chzist: but when they shoulde proue that those which forsake the Church of Rome, forsake the true Church, therein they are grauelled: the same kinde of reasoning, doe you and such as you are,
vse

Use against the ministers of Christe: they bee wicked say you, which disobey Princes: who denieth that: the authoritie and power of Princes is of God. He that resisteth the power, resisteth God: and so doth procure to himselfe damnation: But now we shew your cunning in this point, to proue y^e those are disobedient vnto Princes, against whom you speake. Rom. 13.

Philodoxos. There needeth no greate cunning for that matter, for the thing it selfe is manifest, doe not the Lawes of this realme command diuerse thinges, and are there not sundrie which refuse to do them: therefore they be disobedient vnto princes.

Orthodoxos. I cannot tell howe great knowledge, ye haue in the law: but your skill in Logicke is small, and lesse in diuinitie, if ye mainteine and holde this for a necessary consequence or conclusion, they be disobedient vnto Princes, because they refuse to doe some thinges which are commaunded by the lawe. For put case a moste Godlye and Christian Prince,

Prince, with grave and wise Counsellors doe set forth and establishe some thinges which agree not with Gods word, and yet they suppose that the same thinges are agreeable unto the word. For what Princes or counsellors are so wise, but that they may faile in some pointes? Shall a man then which doth see a thing commanded by the lawe, to bee againste the word, and therefore doth refuse to doe it, be counted disobedient to Princes? Do not you know that which the Apostle teacheth. Actes. 4. We must obey God rather then men? Doe not you knowe also, that although the thing be lawfull which is commanded, and a man through want of skil, or weakenes of conscience, doth feare & doubt y^e the same thing is evil, and yet doth it, that he condemneth himselfe in his deed, according to the doctrine which S. Paule teacheth. Rom. 14. ver. 23.

Philodoxos. You charge me with unskilfulnes, because of that conclusion which I made. But I doubt yee
will

will not very easily disproue the necessity of the consequence: for if these be not coniugata, Disobedience and to disobey, I know not what are. You colour the matter with this, that we must obey onely in things which are not repugnaunt vnto Gods worde: who shall be iudge in these cases, or to which part shal men giue credite? All the wisest in the land, and cheefe in learning doe assemble in parliament, and with all the care and aduise they can, make and establissh lawes. Now when they haue done, a few other, and farre inferiour vnto them, shal mislike, & vndo that which they haue done: These shall take vpon them to controule the Nobility, the Iudges and Bishops of the land, and to be wiser then all they: would so many Godly learned Fathers set out anie thing that is not sounde? It is very absurd, if men had any wisdom or discretion in them, for to discern. If we shall not trust those or ther, shall we trust them? why should not they be satisfied? why should they

be more precise or scrupulous, then their betters: It is a wilfulnesse in them. It is pittie there is no sharper punishment to compell them.

Orthodoxos. I confesse that disobedience, and to disobey be Coniugata: but yet it is easie ynough to disproue the necessity of your argument. For there is no disobedience, but where a man refuseth to obey, in thinges that are good: Where God enioineth no obedience, there can bee no disobedience by refusing. As for example, some pzince doth command his subiectes to worshop Idols, or some other thing which God doth forbid them: they refuse to do it, not of stubbernesse but of conscience towards God: will ye say they be disobedient: but you see well inough that this weapon wil not serue, and therefore yee are content to cast it down, and to retier your selfe into a strong hold, as you imagine. For who shall iudge of maters whether they be according to gods word (say you) which part shal we beleue: What are yee

a Papist: Wee runne into the same
holde that they doe when they fight.
They demand in like sort who shall
iudge, & which part is worthier of
credite: If wee shall confesse your
argument to be good and sound, how
shall we denie it when it cometh
from them bumbasted and set forth
with greater might: For when you
saye, all the wisest and learnedest, of
nobility, Judges, and bishops haue
done it, howe shall a fewe inferiour
personnes controll them, or be wiser
then they: Will they allowe that
which is not agreeable vnto Gods
word: Then the Papistes may say,
when as their religion hath been e-
stablished by all the wisest Princes,
Bishops, and Counsellors, with so
general consent of so many ages, not
of one Realme, but assembled out of
a great sort of Countries and Pro-
uinces: How shall a fewe (for the
nobles, Judges, Bishoppes, and o-
thers in a Parliament. holden in
one kingdome are but a fewe vnto
theire multitude) controll them?

If twentie or thirty learned byshops
 in one Land assembled together, can
 not set forth or allow any thing but
 that which is good, how shall fower
 or fve hundred choise Fathers out of
 all countries be overseene? Oh sir, if
 this were a good reason, the Gospell
 might lye in the dust: If it bee good
 with vs, why shoulde it not be good
 when the Papists doe vse it: Espe-
 ciallve when they haue moze right
 vnto it, because theire multitude
 hath beene farre greater. Howe
 wise you and manye other which
 vse this argument, doe take your
 selues to be. I pray yee did ye not vse
 it in the daies of Quene Marie? will
 you refuse to go vnto the masse? will
 you be wiser then the Queene & the
 Counsell, & all the learned Byshops?
 Doubtles in this point yee are very
 wise, that ye haue layd a foundation
 that will beare any frame. Yee may
 go thzough all times, and changes
 of religion. For whatsoeuer a Par-
 liament doth set bp, yee will haue it
 by and by no further examined.

Philodoxos,

Philodoxos. The general counsels of the Papists are not like the Parliament: neither do ye well to compare them so together. For they looked to mans intentions, but our Bishops haue regarded only y^e word of God.

Orthodoxos. Let that be some difference, as in deede God bee blessed there is great difference, albeit the Popishe Bishops professed to do all by the word. Yet neuerthelesse you must proue that thirty or fortie learned Bishops looking only to y^e word of God, can not swerue in any thing from truth, befoze this can follow, that no part of their doings may be controled.

Philodoxos. We do not heere mee saye that no part of their doing may be controled: but I say this, when so many graue lerned byshops haue decreed it, shal it be controled by a few greene and light heades? Can those which are nothing so many nor so learned, nor in no respect to be esteemed so much, see moze then they?

It is like as if all the iudges in the Lande had agreed vppon a case, and an other baretter or one which hath studied the Lawes, but two or three yeares, shoulde controule them.

Orthodoxos. Yee liken it as if all the Iudges in the Lande had agreed vpon a Case, and then a verye young Studente in the Lawe, shoulde take vpon him to controule them all: when a fewe (as you say) greene heades, refuse to doe euerye thing that the Byshoppes conclude vppon. I knowe it is a straunge thing and incredible, that all the Iudges in the land shoulde misse in a Case, and not bee able to see that which some one of small knoweledge shoulde see: but yet yee must knowe, that the Case is not altogether lyke in Heauenlye matters, which men can not reache vnto by study & wit, as they do vnto earthly, but wher God doth inwardly lighten & teach by his spirit. Now God hath not tyed him selfe vnto multitude

tude, nor vnto yeares, but where it pleaseh him to reueale: and therefore one poore man bringing reason and authoritie out of the holy Scriptures, is more to be esteemed, then tenne thousande great Bishoppes, standing vpon their consent without warraunt of the worde. The Priestes in the lawe boldened them selues with the like reason, to counsel to strike Ieremias: The law (say they) shall not perish from the Priest, and counsell from the wise, and the worde from the Prophet. In like maner worldly wise men doe securely lie blind them selues, hanging their faith vpon probabilitie, and not searching deeply into the matter. Againe yee doe falslye and vntruely in your comparison, to liken the one part as it were to al the iudges in the land, & the other to a yong student in the law. For, set the Papists aside, & the multitude of learned men against whom you speake, are more in number then al the bishops, Deanes, Archdeacons and bishops Chaplains in this land.

Ierem. 18.

For ye must looke vpon the faithfull seruants of God in other Lands. If yee respect learning, there are none in our Land (but such as are impudent) that wil compare with some of them.

Philodoxos. Why should not we thinke there bee as manye learned men of our lande, as in any other?

Orthodoxos. God be blessed there be great lerned men in our land, but yet I doubt not but they wil confesse, that the Lord raised vp some in other Landes, whome he made the cheefe and pzin cipal Instrumentes to restore his Gospell, the fruite of whose labours, doth spread so farre, that in all Churches, they are famous: yea there is no one man which is a true minister of Iesus Christ, but he hath iust cause to blesse and praise God for them: Such was M. Luther, M. Caluine, M. Beza, M. Tremellius and others. I know in deede ther bee of our men, whom the Church might spare wel ynough for any good they cuer did vnto it, which will not stick to

to compare with the best of these, & to take themselves rather to be their superiours. Other men wil so esteem of them also, when they haue approued them selues to bee such faithfull ieruauntes of Christ, and haue done the like good to the Church, that those other bid: in the meane time e- uery wise man will iudge as he findeth.

Philodoxos. I know these whom you name are famous men, but what haue they to doe with our church?

Orthodoxos. Haue you got that by the end also? surely I cannot tell what other men may iudge: but in my iudgement, it is a very pzoephane and a very wicked saying. Is there any God but one? any faith but one? any Church but one? Is not y^e whole Church in all places in the worlde Gods familie? Hath he not giuen one booke of the holy & sacred scriptures to teache and gouerne the same, & e- uery part therof? Were not those meⁿ principall Instruments of the Lord, to expounde and open the mysteries
of

of God vnto his church: did they not teach & declare the counsels of God onely out of his word: Is our church then the Church of Christ, and hath their doctrine nothing to do with it?

Philodoxos. I know right well, that their doctrine which they teach out of Gods word, which is the doctrine of faith, doth belong indifferently to the whole Church. Because as you say, there is but one Church, and one faith. But in some externall matters one Church may differ from an other. And in that respect, euery Church is not tied to the outwarde forme of the Church at Geneua, in euery particular. There be circumstances of persons, times and places which maye make some variance.

Orthodoxos. One Church maye differ from an other in some externall matter: let that be graunted, as I know not who doth deny it. Is that a sufficient cause for men to saye, what hath maister Caluine or maister Beza or others to doe with
our

our Church: Have not the excellent
seruaunts of God, taught that point
also by the Scriptures, which you
speak off, that churches may vary in
some externall matters: Now then
can it be saide that our Church hath
nothing to doe with their doctrine.
I doe not speake as though we were
to depende vppon men, further then
they proue their doctrine by the ho-
ly Scriptures. But when God hath
raised by speciall instrumentes, and
made them lightes to his people, it
muske needes procede from a vile
minde to saye, what haue they to doe
with our Church: Such mens fin-
gers are to be looked vnto, as those
which are not to bee put in truste
with the Spouse of Christ. For this
is out of all doubt, that as those other
are manifested vnto the worlde to be
rare and speciall seruauntes of God,
for the seruice of his sonne, and sal-
uatiō of his people: so these by deman-
ding so disdainfully what they haue
to do with our Church, giue manifest
cause of suspicion, y they be none of
Gods

Gods household. For either they must proue that those excellent men, did not deale faithfully in Gods matters (which they shall neuer be able to doe) or else confesse themselves to be vntrusty. Who is so foolish, but y^e he can see whē such as with y^e mighty power of Gods spirit haue spread the light of the Gospell, and throned downe the Kingdome of Antichrist, are reiecte^d or little set by, that there is no faithful mind, especially when it is by those which them selues doe hurt and no good, to the furtheraunce of mens saluation.

Philochrematos. Gentleman, by your patience, maye it please you to let me aunswere, not that I thinke you vnable to confute such frivolous speech, but because I am pricked, and can holde no longer. I woulde faine knowe who they are whome you meane, which do hurt, & no good, in our Church. If you meane the cheefe of the cleargy, God be thanked your slanderous tongue is not able to discredite them : they are well knowne
to

to be graue, wise, learned, and Godly, and therefore of all others do the most good, and the least hurt in the Church. If yee meane the Puritans or P'ecissians, all wise men wil agree with you: for in dede it can not be shewed that they do any good, but I am able to p'rooue, that they doe much hurt: for they be Scismatikes, and make diuision in the Church, a thing much to be abhozred of al godly mindes: they are the cause that there be so many Papistes, for what maketh them to be offended, and to refuse to come to the Church, but this. that we do not agree among our selues, but these are not those whom you meane.

Orthodoxos. I see you take it in great snuffe, that I saide, there are which doe hurte and no good in the Church. You woulde knowe whome I meane: But it must needes bee meant (as you take it) eyther of the cheefe of the Cleargie, or else of those whome you tearme Puritans and P'ecissians. For the first yee say they

they bee well knowne to bee grane,
 wise, learned and Godly. I suppose
 by the chiefe of the Cleargie, you
 meane Bishops, Deanes, and Arch-
 deacons, and Bishops Chaplaynes,
 And so you come in the number your
 selfe, beeing a Bishops Chaplaine.
 I doe suppose that the greatest part
 of these are graue and learned, and it
 were a verie lamentable thing that
 none of them should be Godly. I doe
 verily suppose, that among these
 there be some which are not so draw-
 ned with couetousnesse and ambiti-
 on, but that they haue their speciall
 care for the aduancement of Gods
 Gospell, and the saluation of mens
 soules: But will yee therefore cleere
 and iustifie all? But as for the Pu-
 ritanes and Precisians, yee say they
 do no good, and you can proue they
 doe much hurt. You doe also shew,
 wherein they be Scismatikes, and
 make diuision in the Church. They
 giue offence to the Papistes. No
 doubt these bee abominable vices,
 and those that be guiltie of them, the
 woe

woe and curse of God doth hange ouer their heades. But your bare affirmation maye not carrie away the matter, you muste proue those men to bee such, whome you call Puritans.

Philochrematos. It is a sore matter which yee put me vnto. I praye yee what neede is there of anye further proufe, when the thing is euident to all the worlde? Who doth not see that there is a Scisme in our Church, both among ministers and people? Who doth not see who are the cause of it? When a Church is establisshed, and there doth arise contention therein: are those the Scismatikes which defende the state and would haue it quiet: or those which rayse by vnquietnesse? Do the chiefe Prelates make the Scisme in our Church, or the Puritanes? It is well knowne that they labour to haue it in peace, but these other are the cause of vnquietnesse.

Orthodoxos. You make verie
light

light of the matter, as a thing so evident, that there needeth no proofe. And to make the euidentie appeare, yee take this for your grounde, that where a Church is established, those which defend the state thereof to hold it in quiet canne not bee Scismatikes. On the contrarype parte: those which make any vnquietnesse to the state thereof, can not but be Scismatikes. If yee will haue no further consideration but so, then surely maister Luther, maister Caluine, and others, are iustly charged by the Papistes to be Scismatikes. For there was a state established: the Pope and his Prelates were desirous to hold it in quiet. The other part yee knowe did disquiet it. Yet neuerthelesse euerie one which hath anie true knowledge of God will confesse, that the Pope and his Cardinals are the scismatikes, and that the other were Gods true seruantes. And why? He is the Scismatike which doth depart from the trueth and maintaine corruption, although it be with neuer
 so

so great pretence of peace and quiet-
nesse. For shal there be peace against
God? Shal there be peace against the
truth? Shall there be peace to the de-
struction of mens soules, and laying
wast of the church? On the other side,
shall those bee called Scismatickes,
which stand for the truth, which seek
the salvation of mens soules? We
must bring better stuffe, vntlesse yee
will fight as the Papistes do.

Philochrematos. This compar-
son which you make, is verie vne-
qual: for the state of our Church is
not like the state of the Church of
Rome. We haue the Gospell esta-
blished and sincerely taught, there is
Idolatrie and all kinde of false doc-
trine set forth and maintained. The
Pope with his Cardinals and Bys-
shops be the Scismatickes, because
they maintaine that which is vn-
godly, and goe against the truth. And
therfore they do lewdly and vniustly
charge maister Luther, maister Cal-
uine, and the rest to be Scismatickes,
which in deed set forth the truth. And
there,

therefore I say till they be Scismatikes which trouble and disturbe the vnitie & peace of that Church, where the Gospell is purely taught. It is you that muste bring better Aucte, such as you are, do rather conspire with the Papistes, to reason as they doe and to fight with such weapons as they doe, anem to notisand 901
 Orthodoxos. Per doe me wrong, in saying that I compare the state of our Church, with the Church of Rome. For they maintaine Idolatrie and false doctrine, as you haue frugly said, and we haue the Gospell established and sincerely taught. I brought in the Church of Rome, but as an example, to shew that they are not alway Scismatikes which goe gainst the state of a Church: neither are they alwayes to bee excused as free from Scisme, which maintaine vnitie and peace. For I pray you tell me, if in a Church there be foule abuses, and such as are intollerable, as bringing hazarde both to the Church and common wealth, one
 37203 E part

part cry out against them, an other
 part defend and cherishe them, who
 are the Scismatikes? True it is,
 there woulde bee no strife, if none
 did finde fault. But will yee saye
 they bee Scismatikes, which doe
 publishe the truth, to thزو dowe
 falsehood? Or will yee saye those
 are no Scismatikes which do with-
 stande and fight against the truth,
 because they woulde haue an vnitie
 and quiet estate? *Orthodoxos*
Philochrematos. I doe graunt
 that where there are intollerable
 corruptions, those are Scismatikes
 which doe maintaine the same. Be-
 cause they make a rent from God
 and from his truth, howsoeuer they
 be at vnitie amongst them selues.
 I doe also confesse that it is the part
 of euery Godly Preacher, in due
 time and place, and in good sorte
 to reprove such corruptions, and
 although there shoulde be a Scisme
 by that meanes, yet they are not
 to bee accounted Scismatikes, for
 they haue doone but their duetie.

But what is this to the purpose? Doth this discharge our Puritanes from Scisme? Our Church hath no such abuses. They be but toys and trifles which they strine about. It is a great wickednes for men to make a bzoyle, and strins in the Church about matters of no importance. It were much better for them to employ them selues to teach the people to know their dutie.

Orthodox. I am fully of your mind in this point, y it is a great wickednes for me to make any bzoyle in the Church for trifles and matters of no importance, the peace of the Church ought to be deare vnto men. And I doe not thinke there is anye Church which is so pure in doctrine and gouernement, but it hath some little spots. You doe also graunt as much as I doe require, when yee say those are Scismatikes which maintaine intollerable corruptions: and such as reprove them doe but their dutie. For it must follow that some of our chiefe Prelates do bring in and main-

maintaine intollerable abuses. that they bee the Scismatickes and the cause of all mischief in our Church: and then the Precisian as you terme him, doeth but discharge his duty in finding fault.

Philochrematos. I tolde yee before, and I tell yee againe, and againe I doe affirme it, that they bee trifles which our Puritans do strine about. If you can shew anye intollerable corruption which our lawe doth establish, yee say somewhat. For our chiefe Prelates maintaine nothing but the lawes.

Orthodoxos. You tell me they be trifles, when I know that your tongue can tell nothing but truth. I will beleene yee. Yee woulde haue me shew any such abuse established by our lawe, as is intollerable. I tell yee flatly my iudgement is this, that the verye grounde and substance of our lawes is the worde of God. And that the verye minde and intent of the lawe is, that whatsoeuer is against God and his worde, shoulde

be throwne downe. And I doe not take that man to iudge so iustifullly, as he ought to doe of his Prince and noble Counsellers, which doth not thinke that their whole purpose was to set by Gods truth, and to throw downe wickednes: and therefore made such lawes as did tend to that effect. And also I am perswaded, that the grosse abuses in our Church, are either by neglect of the lawes, or else by perverting the true meaning of the lawes, by some of those which shoulde put them in execution. Will not you affirme that our lawes haue this minde and equitie in them, that nothing shoulde bee which is againste the manifest worde of God, and which destroyeth his Church, for the maintenance whereof in deed, our lawes were established?

Philochrematos. What if I affirme that our lawes haue this minde and equitie in them, that nothing shoulde be, which is againste the manifest word of God, or which destroy.

destroyeth his Church, as in deed
I doe affirme: What can yee ga-
ther thereby, but onely this which
maketh flatie against yee: That
looke howe much more Godlye the
lawes are, so much greater is their
offence in disobeying them.

Orthodoxos: That which you
saye is true, the more Godlye the
lawes are, the more is the offence of
those which disobeye them. But
give me leave now, to shew where-
in disobedience lyeth, and to gather
that which I perceiue you do not yet
see. The law of God is absolutely
perfect, both in the purpose of requi-
ring that which is Godly, and also
in expressing the same in most per-
fect forme. Whereupon it followeth,
so soon as ever a man warneeth from
y^e law of God, in any wise, he sinneth.
Now when we come to make lawes,
to establish the lawes and worship
of God in any kingdom: let them be
the wisest, and the best, and the
most Godly in the whole world: Let
the multitude of them be very great.

nam

Let their whole purpose and care be to set forth no law, but that which in every respect is holy. Yet because God onely hath this glorie to be absolutely perfect in wisdom and knowledge: it must needs be granted that some imperfection maye be in their lawes, For it is incident vnto men for to erre. But case then they in some pointes swarue from the truth, and it be afterwarde made knowne vnto men whome God doth further lighten: Shall their conscience bee tyed therevnto? If they finde Gods worde to goe one waye, and the law in some thing an other, which thinke you they oughte to cleave vnto? Shall they saye thus, they were wise that set forth the lawe, we will follow them? Is not God then dishonoured and denyed, when men are preferred before him? Shoulde they not rather obey God then men? Is it then disobedience when they refuse a commaundement of men, because they dare not disobey God? It is not for any man

man rashely and stubboznlly to reiect
lawes: not in his owne wilfull con-
ceits to depraue them: but if with
a sober minde, and good conscience
grounded vpon Gods worde, which
hes knoweth to bee against anie
law: he doe with an humble heart
refuse to obey the same law: though
men call him rebell, yet before God
he shall bee cleared as an obedient
man.

Philochrenatos. What is all this
to the purpose? who doth denie any
part of that which you say. You say
that the very mind of our Lawes is,
that nothing shoulde be, which is a-
gainst Gods word: thereupon I did
inferre that their offence is the grea-
ter which disobey them. I thought ye
would haue confuted that and haue
shewed some what, as ye sayd, which
I doe not see.

Orthodoxos. You doe interrupt
me, I was comming vnto that point.
I am glad yee graunt that the wis-
est men may faile, and that it is no
disobedience in a man that refuseth
to

to doe a thing inuoyed by them,
 when hee seeth it is agaynst Gods
 worde. Nowe to the other poynt,
 you say the more Godly the Lawes
 are, the greater is their offence that
 disobeie them. I say so also: but you
 gather this out of my wordes, when
 I sayde, that the minde and intent
 of our Lawe is, that whatsoener is
 against Gods and his word, shoulde
 bee throwne downe. If men did ne-
 uer erre, then that shoulde alwaies
 followe which you woulde inferre.
 But seeing they sayle often in some
 poyntes, which onely shooke at that
 in making their laws, to haue them
 agree with Gods word, it is but a fol-
 lish conclusion which you make. Nowe
 marke what followeth vppon this,
 which you do not consider: if it shal out
 that they establishe something which
 is against the worde, their minde is
 that the same shoulde be establisshed,
 so longe as it is espied to bee so: the
 more godly they are, the more is their
 intent that way. Then to the pur-
 pose, you say the laws of Godly men
 are

are disobeyed. I saye it is not their mind if they be goodly, that any thing by them set down should be obeyed, if it be found to be against the worde of God. For this were to deny the lawe makers to be goodly: to say, that what soever they haue once decreed, they will haue it obeyed, be it found to be agreeable to the truth, by against the truth.

Philodematos This is a very vnwise speeche, and such as would breed al confusion. For by this means every private man shall be a Iudge and controuler of the lawe. Again, the Law-makers cannot set down any penalty to be inflicted vpon the breakers of the lawe. For if this be, that the law shall be challenged to be against the worde of God, and therefore to haue no power, then by the hands of those which make it to themselves shall those which haue creation of law discharge their debt: they shall not vnderstand with the penalty of the lawe. What shall not be disobeyed, but by the same authority

ritie that they were confirmed, in
 the Orthodoxos. Some men take
 nothing to be wisely spoken, but
 that which cometh out of their own
 mouth, and their confused minde
 imagineth confusion where none is.
 Euery priuate man, that will bee a
 true Christian, ought to bee so well
 instructed, that he know the thinges
 he doth, are commaunded by God:
 and if any thing be commanded him
 by man, which in his owne Consci-
 ence, he knoweth to be forbidden by
 the worde of God, it is not the same
 that shall excuse him in his deed. Do
 you thinke that this is a good excuse
 which Athiestes make, when they
 haue liued in two or three Princes
 dayes, and professed contrary religi-
 ons, to say we are priuate men, wee
 may not iudge of Lawes: but we wil
 demaunde, are priuate men to bee
 Judges and controuersers of Lawes:
 surely in that sence which you speak,
 they are not, for it is a very disorde-
 red thing, that euery priuate man
 shoulde bee an open reproouer and

controulor of Lawes, much lesse may
private men take vpon them to be
reformers. But thus farre a private
man may go, for the keeping of his
owne Conscience pure, he is to iudge
of Lawes, and humbly to submit him
selfe to the penalty, where hee seeth,
he may not obey, and for the other
difficulty which you make, is not the
penalty against such as do contemp-
tuously, maliciously, and wilfully,
despise and breake Lawes. Doe not
the wise Law-makers presuppose
such executors of Justice, as shall be
able to discerne, whether it be wil-
fully and stubbozely that refusal is
made, or vpon good groundes of con-
science? I would to God it were not,
that some executors of Justice, did
rather come nigher the breacking of
their othe, by turning the edge of
the Lawe against such as it meant
moste of all to fauour and cherishe:
and the backe towards thole whom
it purposed to cut downe, and that
greuous corruptions were not clo-
ked & couered with pretence of law.

Philo-

Philochrematos. If yee can not
 proue this, yee are worthy to smart
 for it. I doe not thinke there bee any
 such executors of Lawes. The Judges
 in the Commonwealth, they be lear-
 ned and wise, and as for ecclesiastical
 gouernours, they were neuer more
 graue and learned, they bee farre
 from cloking and couering any cor-
 ruptions, as you say, with the pre-
 sence of Lawe.

Orthodoxos. I will not meddle
 with the ciuill Magistrates, or with
 their doinges. But this I will saye
 for Ecclesiasticall Judges, that hor-
 rible corruptions passe thozoughe
 theire Handes: Yea, suche and so
 many, that if it please not G D D in
 his greate mercy to looke vpon vs,
 they will lay waste the Church, and
 hazard the common wealth.

Philochrematos. He doe but slan-
 der and accuse falsely: the Puri-
 tanes are they which destroye the
 Church and Common wealth:
 they are the Vipers which gnawe
 oute the Bowelles of thaire owne
 Mother.

Mother. **Orthodoxos.** It is an easie matter barye to affirme or deny: the worst men of all as the scribes & Pharisees, did accuse our Sauoure Christe, and sayde he was a naughty man, affirming that them selues were good men. The Pope and his Shauelinges, did cry oute hypon Luther, and all other true Seruauntes of G D, calling them Heretiques, vsing also that very speeche which you doe, that they were Tygers, gnawing oute their Mothers Bowelles: But were these thinges prooued: no more shall you ever bee able to conuence those whome yee accuse, nor to iustifie those whome yee commende: the Grose abuses and abominations are so manye, and withall so manifeste, that hee needeth an impudente face, that shall goe aboute to hide them. Those that do with detestation abhorre the same, those are Puritans, & precise soles. I will not do as you do, barye affirme or deny.

But I wil shew from point to point,
that which I affirme.

Philochrematos. I am as able
to prooue any thing that I haue said,
as you are to prooue yours, & more
able, or else I would be soze, shew
you what yee can against your bet-
ters, powze out all your porson, and
giue me leaue to speak but the truth
of those whome you like so well: it
were good, if men would put on qui-
et mindes, and not be giuen to con-
tention.

Orthodoxos. As men are to bee
most studious of peace, and to put on
quiet mindes: so ought they also to
strive and contend for the maintai-
nance of Christs kingdome, when
they see it troden downe, vnlesse they
will shew themselves vnfaithfull to
the Lorde: but begin, and say what
yee can against these odious Purit-
ans, and after ward giue mee leaue
also, to tell yee that which I knowe
will not please yee.

Philodoxos. I see your speerhe
doth tend to this issue, to prooue who
are

are the Scismatikes, and who do the mischief in our Church, the chiefe Prelats or the Precisiāns: I like wel that there shold be reasons & proofes, and not bare affirming, and denying. I will sit and heare, I pray yee proceed as yee did.

Philochrematos. The Puritanes are the vilest men that be, not worthe to liue in a common wealth, because they are sedicious and trouble some, and make strife among the people: yea they teach men to be disobedient. I thinke this is ynough againste them, if they had no other faultes.

Orthodoxos. For the terme Puritane, I doubt not but you giue it vnto those, whom it is commonly giuen vnto euery where. And that is, if a man haue liued a foule and dissolute life, and begin to looke a little towards the feare and seruice of god: By and by, O sir you are become a Puritan. If God haue any Church or people in the land, no doubt the title is giuen them. And therefore no
 ¶ doubt,

BN. doubt, Sathan taught this Rethozik
to the first deuiler therof against men
in oure time. But let the name
goe. In deed that, which yee saye is
ynough against them, and a great
deale to much if it were true. Let vs
haue it proued. What erample can
yee bzing in anye one place of this
land where any sedicion hath beene
moued by these men? Shew by the
effect in some one place, that which
yee doe so boldly charge them with,
al.

Philochrematos. What neede I
bzing any particular, or name anye
one place, when the thing is so gene-
all? Does not the people flocke after
them euerye where, out of manye
Townes, sometimes seuen miles off?
If this be not disordered and a sedici-
ous thing, I know not what yee wil
take to be sedicious. Is it not a facti-
ous thing, that the people are affec-
tioned to some men, and care not for
hearing other? Is the worde of God
better out of one mans mouth, then
of an other? No, no, they make the
people

people fantastickall, it is but a vaine humour in them.

Orthodoxos. Wee saye the thing is so generall that yee need not stand vpon particulars. And for p^rose y^ee saye, doe not the people flocke after them euerye where? What doe they flocke after them to make a tumult, or to commit any sedicious fact: your owne wicked conscience doth know, that it is to no such purpose, but to be instructed in the worde. But it is a disorder, that men should come seuen miles to a sermon. Are not these wo^rfull daies, wherein a multitude haue euen as it were conspired togeather to famishe and sterue the people of God. The most places haue no teaching at home, and they will not suffer them to seeke abroade, but would keepe them still in ignorance and blindnesse: and vnder pretence of order, their soules must perishe. Wee doe euen as the Priestes and Pharisees did againste Chziste and his Apostles. For when he taught, the people were as sheepe without

a sheepeheard, and therefore flocked out of all quarters to heare him. And when they deliuered him vnto Pilate, they accuse him as a sedicious person, which moued or stirred vp the people, teaching through all Iu-rye, beginning at Galile, euen vnto that place. Luke. 23. verse. 5. Thus Christ was sedicious, because the people flocked to heare him. We thinke you and such as you are, should blush when ye make the same accusation that the Priestes and Phari-ees did against Christ. Came it from the father of lies in them? Who com-meth it from in you? S. Paule carried abroad the glorious Gospel: the people flocked to his preaching where he came, and were instructed in the way of life. And what saith the Orator Tertullus, beeing the mouth of the high Prieste and the Elders before Felix, against S. Paule for this matter Act. 24. ver. 5. Certainly we haue found this man a pestilent fellow, and which moueth sedicion among all the Iewes thorough the whole

whole world. Men may see, that this is no new practize of Sathan, to accuse the Preachers of the Gospell to be sedicious. When Christ Iesus him selfe, and his blessed Apostle Paule could not be free from this accusation, who shall looke to escape? But you colour the matter and saie, the people are fantastickall and factious, addicted to heare some, and not other some, according to their vaine humors. With this accusation of the people, yee beare your selfe in hande yee haue wonne the fielde. But who both not see (that hath anye iudgement) how the people are so scantred of teaching, that if hee be a man of good life, they will geue a great waye to heare him, though he bee but a meane Preacher. It is true in deede which you say, they care not for hearing some. For why? they teach so that a man can be neuer the better for them. Others are of such euill life, that they esteeme not their doctrine, for what power can it haue? Some will vtter such lyes and slan-

ders againſte others euen out of the pulpit, that euery man may ſee their falſhood. Call yee this a fantaſticall humoꝛ in the people, when they care not foꝛ hearing ſuch:

Philochrematos. Wee deale vncharitably and vnchriſtianly, (I tell yee plainely) in making any compariſon betweene vs, and the Prieſtes and Pharifſes which went againſte Chriſte and his Apoſtles: theſe doe profeſſe Chriſt as well as your ſelfe. And where as yee woulde excuſe the people: I know they are fantaſtical, & euen to pleaſe their humoꝛ, they will heare but whō they like: ſuch a man hath the ſpirit, let vs heare him: ſuch a man hath not ꝑ ſpirite we care not foꝛ him: ſuch a man is a ſound Preacher, where preacheth he? As foꝛ ſuch and ſuch there is no edifying in their ſermons, they cannot conuert men.

Orthodoxos. I compare the facts and not the men, and if you can ſhew ſuch difference therein, let it be ſcene. If a man repꝛoue an open and ma-
 niſeſt ſin in any of you, by and by it
 is

is vncharitably done. In the meane
time in your selues it is verye good
charity, to vtter what yee lust against
those whom yee can not detect. And
for the people in making choyse of
those which teach: for those respectes
which you mention, are you a deuine
and not ashamed to open your mouth
against that? Haue yee lost all sence
of religion, or do your corrupt affecti-
ons carry yee against your conscience?
I pray yee do not the true Preachers
preach by the power of Gods spirite?
As Saint Paule speaketh of his owne
preaching 1. Cor. 2. ver. 4. Do yee i-
magine that euerye one which prea-
cheth doth come with this power?
No, you know full well there be vn-
meet preachers. Is not I pray yee, the
vse of preching to conuert mens soules?
Do yee thinke God hath not his mes-
sengers whom he setteth about this
businesse? Or doe yee thinke that
all kinde of preaching doth conuert
soules? You know there are some
which haue small skil, how to mini-
ster wholsom food vnto mens soules,

which can occupy a pulpit an houre
or two with fine tales and Fables,
and pretie iesses to make the people
laugh: surelie he bewraich him selfe
to be a grosse Duncce, which findeth
fault with the people in these things,
it argueth that he neuer knew what
it was to haue his owne soul conuer-
ted.

Philochrematos. *Paie*, why do ye
not speake of those that preache the
Lawe, and doe nothing but thunder,
and terrifie mens Consciences, and
bzing them into dispaire: they should
preach Chziste and bzing the glad ti-
dings of the Gospell to comfort men:
this maketh strife among the people,
and maketh them factious: for one is
readie in euerie thing to controul a-
nother, yee may not do this, yee may
not doe that: this is againste Gods
commaundementes: in this ye sinne:
& so where ther was loue and friend-
ship, and good Neighbourhood before,
nowe there is contention and part-
taking, this is the Fruite of their
preaching euery where, & yet forsooth
these

these men are they, which doe mosse good: these are they which conuerte mens soules: this is a wicked preaching, and as I sayde befoze, so I say still, they be seditious.

Orthodoxos. Our sauour Christ did preach both the Law and the gospel, Math. 5. And ye may see his Apostles did euery where: the Law is the rule of righteousness, expressing the holy and pure wil of God. When it is preached and expounded, men by it come to the sight of themselves: and the more they vnderstande the depth and purenesse of the Lawe: the more they espy their owne vncleannesse, cursednesse, and miserie: and so are forced to renounce themselves, and to cleaue vnto Iesus Christe. Before they come to this, they can feele little sweetenesse in the Gospel, but are as men which are whole, and therefore neede not the Physician: and for this cause the Lawe is to bee preached strictly. And againe, when men are brought to the knowledge of their owne nature, and also to the faith in Christ,

Christ, then are they to walke in all obedience vnto God. They must renounce and forsake vngodlines and worldly lustes, and liue soberly, righteously, and Godly in this present world. Tit. 2. 12. The law is the rule to shew the euill which we must eschew, and the good which we must follow. And in this respect also, the lawe is continually to be vrged. If men preach nothing but the lawe, to thunder and to terrifie mens consciences, & to bring them into dispaier, & shew them not the comforts of y^e gospel, the^y they do euil. But you do falsely slander the Godly Preachers, and maintaine a very wicked & horrible opinion, which is, that the lawe shold not be preached. And therfore out of many pulpits, a mā may heare these voyces: O these P^recisians & P^ruritans they preach the law. The law is abolished, & must not now be preached. And then some great Rabbi standeth glorying, as it were in contempt of y^e law, I preach the Gospell, and this I do euery where. We come & intreat & beseech

beseech yee. These fellows that do so tauntinglie reprove yee, are not sent of god: they be not white doves which come from God, but blacke Ravens which come from Hell, good people do not heare them, when they preach thus. Thus they flatter the people in their sins. This is a most filthy seducing of mens ioules vnto destruction. For vnder the colour of preaching the Gospell, that all are sinners, and shall be saued by Chrysse, they do vtterlie abolishe sanctification, so they say they beleue in Chrysse, it is enough, howsoeuer they liue in blindness, and all kinde of vngodlinesse, their conscience must not bee troubled: and I pray ye what is the cause that they teache thus? they are of a loose and dissolute life them selues, and therefore they beare with the wickednesse of the people, that they may beare with them. But you shew a reason why the Law must not be preached: it causeth strife and dissention among the people, and why? forsothe when the Law is taught, then

then euery man can espy when his neighbour doth sinne, and then will admonish and reprove him, and when he can not abide it, there groweth strife, and part-taking. Are not men commaunded to admonish and reprove one another when they doe amisse. Math. 18. verse 15: Are not those men to be counted very vngodly, which refuse to be reprov'd: yea are they not become brutish, which when they are admonished for foule sins, they are at defiance with those that admonish them, & then cry out, there is no loue: men must flatter them, and bee partakers with them, in all their abominable vices, which we are commaunded to haue no fellowship withall: but rather to reprove them. Ephe. 5. ver. 11. or else all loue is gone: and are not those verie seducers, and false Prophets, which nourish vngodlie men, and harden them in this euill: and like deepe Divines they crie out, where these Puritans are, there is contenti-
on. I thanke God all my Parishio-
ners

ners are at vnitie and loue together,
 bring good Neighborhood one with a-
 nother, except it be two or three pre-
 cise soles, which will not do as their
 honest Neighbours do: and let a man
 looke vppon their Parishioners, and
 hee shall finde no knowledge of God
 among them, but all wicked vices, in
 which they loue and agree togeather:
 their liues and the liues of their tea-
 chers are alike, and this is the thing
 they glory of: a cursed vnitie and a
 wicked loue, which is in the flesh,
 and yet those that seeke to bring men
 from these vices are seditious and do
 hurt, because vngodlie men can not
 abide the lighte, but doe raise vp con-
 tention.

Philochrematos. Wee shewe your
 selfe more and more to be vncharita-
 ble, even as all the pack of yee are, to
 crie out against your brethren, and
 your betters, that they destroy mens
 souls, that they be seducers, and false
 Prophetes: how will you bee able to
 proue that they seduce, or that they
 be like the false Prophetes: this doth
 shew

shew what spirit yee be of. Yee haue taught your tonges to slander. Such as you, doe bewitch the people, and are false Prophetes, a company of Asses and dolts.

Orthodoxos. When other men speake the truth, they be uncharitable, but when you do lye and slander, and raile, yea euen in the pulpit, Asses, dolts, cockescombes, cockadodles (for this is the Methozike of diuers of yee) yet you are still charitable, and graue wise fathers. I know it is necessarie it shoulde be proued, who are seducers and false prophets. For this yee shall finde, that among the Iewes, those that were false prophets, did call the true Prophetes seducers. This yee may see betweene Ieremias and the false Prophetes. Likewise Mychaiah 1. Kinges. 22. is counted a false Prophet. We say the Papistes are seducers and false Prophets. They say the like of vs. But the triall is all. And how shall we trie this matter? Surely euen by the qualities. Those are the false Prophets

phets and seducers, which deale so with the people, as the false Prophetes did in the olde time. The children of Israell were meruailous wicked walking in all kinde of vices, despising the holye woꝛde of God: When the Lorde sent his Prophetes vnto them, calling vppon them to forsake their wicked wayes, and to tourne vnto the Lorde, thzeatning the iudgementes and vengeaunce of God vnlesse they did retourne: The false Prophetes laboured as fast on the other side, to flatter them, and to make them beleue they were in good case. The Lord complaineth of them Iere. 23. 14. That they strengthened the handes of the wicked, that they should not retourne euery one from his euil. And a little after in the same Chapter he sheweth how. They say vnto those that despise me, the Lord hath sayde yee shal haue peace: and to euerye one that walketh in the stubbernesse of his owne heart, they saye, there shall no euill come vppon yee. Marke well if it bee not so
at

at this day among vs: Wickednesse
 aboundeth most horribly. When
 the Godly Preachers do vehemently
 threaten vengeance, vnlesse they re-
 tourne: Are there not by and by o-
 thers that step vp, and find fault that
 men should be threatned with Gods
 iudgements: God is mercifull (saye
 they) we must preach the Gospel. Yee
 be Christians, all men are sinners.
 Yea, they tell those that are drowned
 in all wickednesse, and which despise
 the word of God: yee be Christians:
 yee be honest men, and good subiects:
 Those that finde fault with yee, doe
 iudge, and therefore are deuillish. Is
 not this to strengthen the hands of y
 wicked, that they should not returne
 from their wickednes: to beare them
 in hand they be good Christians, and
 shall do well ynough: Look in Eze-
 chiel chapter 13. ver. 22. They make
 the heart of the righteous sad by ly-
 ing, whom I woulde not make sad,
 (sayth the Lord) and strengthen the
 handes of the wicked, that he should
 not returne from his wickednesse.

Who

Who doth not see, that this kinde of false Prophet is amonge vs euery where, which doth in Sermons seeke to deface such, as haue care to embrace the holy word, in such sort that it can not, but make sad the heart of euery good man to heare it. And how much are the wicked encouraged and strengthened by such Sermons: We shall see them euen skippe for ioye. Here is one (saye they) which doth fetch vp these Gospellers, these gad- ders to Sermons: This is a graue man, this is a learned Doctoꝝ. Also looke in Micah Chapter 2. ver. 11. If a man or one that lyeth, prophesie vnto thee, of wine and strong drink, he shall be the Prophet to this people. The false Prophets sought that way to please the wicked belly Gods of the worlde, which were giuen to follow their lusts and pleasures. And what say our Prophets: We may go to the Alehouse and drinke and be merry togeather, yee may daunce, yee may play at Cardes and botoles vpon y^e Sabbath daye, yee maye recreat

your selues, y^e haue fr^eed^d in Ch^rist, they seduce and bewitch men, that do refraine them, as though men needed to be encouraged to such pleasures.

Philochrem. **S**ay those are false Prophets which teach the people disobedience; and such are these Puritans: they will not obey lawes, and by their erample they teach the people disobedience.

Orthodoxos. **T**here is no doubt but those are false Prophetes which teach the people disobedience. And as for the Puritans, their doctrine and prattize is this: That men must obey y^e higher powers vnder paine of damnation: but when any thing is commanded which is against gods word, we must obey God rather then men. This doctrin is to be taught and prattized in the daies of most Godly and most ch^ristian Princes. If this be to teach the people disobedience, I can not tel what to say. I feare me, it will be founde, that manye of those which boaste and brag of obedience, hauing in their mouth nothing but obedi-
ence,

ence, obedience, euen as if they were obedience it self, do bleske no lawes, & the same of greater importance, the those whō they charge to deaply: and by y same means, gods glory is trode down, the Church laid wast, & mens soules destroyed, dangerous enemies to the Prince, & state of the common wealth, bred and nourished.

Philochrematos. It is the property of yee all, to bee full of accusations against others, and especially against your betters, this is your devilish spirit, when yee are not able to proue that which yee say. It is greatly to be wished, that there were leuere punishment for such slanderous tongues, which are so bolde to finde fault at their pleasure, and to controll such as be in office & authoritie. For, by this means the people and al are drawne on, to prattle and talke of matters which belong not vnto the. A lamentable case, what disorder is brought in by yee, whereby God is dishonoured, his Church troubled, and mens soules destroyed, and the Papists

bred and nourished, and when al this commeth to passe, yee woulde shift it from your owne shoulders, and laye it vpon others. But all wise men do see well enough where the blame is to be layd, and doe lament it. I am loath to spend many wordes, let vs heare some of these things proued.

Orthodoxos. The end wil shew who be slanderers, and who they are which are led with a deuillish spirit. It greeneth yee sore that yee are spoken of, especially by the people. Yee wishe there were severe punishment for slanderers. Why is this, because yee hate slaundering? No but yee would not haue any so much as whisper of those grosse thinges which are amisse in yee. The people must be like dumbe Asses, they must beare all at your handes, and saye neuer a word: yea even when it commeth to the hazarding and loosing of their soules. Yee can in no wise abide that the people shoulde haue anye skill in the holpe Scriptures, for feare they should espy somewhat in such as you be.

be. It is a pitifull case (as you think) that the common sort shoulde know, what manner of men Ministers ought to be, and what they should doe: For now yee cannot faile in your dutie, but euery plaine man is able to controll yee by the word of God. If the common people should be in danger of losing their possessions, their goods or their liues, yee would say it stande them in hand to speake and to plead hard for themselves, and it were a great iniurie to denie them to speake: how much more doth it stande them in hand thinke yre, when their souls are in danger not to hold their peace: You require to haue some thing proued of that which I spake. Yee cannot deny, but that the feeding of the shep of Christ, is one of the weightiest matters vnder heauen, & which our sauiour requireth at y hands of y ministers, euen as they loue him: For so he saith to Peter: Louest thou me? Louest thou me? Louest thou me more then these? Feede my lambes, feed my sheepe, feed my sheepe. Ioh.

2. Th. yer. 15. As if he shoulde saye, my
 sheepe and lambes, which I leaue in
 the world, are so deare and precious
 vnto me, that of all loue, I request
 thee to feed thē. Now because the life
 of his sheepe, and tender lambes, e-
 uen the life of those soules which he
 bought with his blood, doth depende
 vpon the sincere food of the worde, in
 which they are continually to be fed:
 he hath appointed shepheards, which
 shal alwayes attende vppon them, to
 lead them into the greene pastures of
 the word, and vnto the liuely springs
 of water, and that shal defende them
 from wolves, and other cruel beastes
 which wold deuour them: these must
 not be blind guides: these must not be
 hirelinges: these must not be Idoll
 shepheards, dumb dogs, greedy dogs,
 rapening wolves, nor vsauery salt:
 but faithful disposers of the mysteries
 of God: wise embassadors of the great
 king, to open and declare his counsels
 vnto men: paternes & examples of al
 godlines for others to follow. for such
 the scripture appointeth. According
 vnto this most holy ordinance of god,
 our

our law doth require they shoulde be learned & godly. Is this ordinance of God, or this law kept among vs? Are there not a rablement of vngodlye & vnlearned mē appointed to be guides over the flock of Christ? Is there not lesse account made of the soules of gods people, then men make of their hoggs? Are there not in sundry places poore sely creatures which were Popish priests, that a man shall hardly find any so simple in all their parish, such as coulde hardlye liue: as seruing men, bankrupts, & vnthriftes, haue they not knocked at the gate, and bin let in: Tailors, sadlers, shoemakers, and other handy crafts men that could scarce read english before, are they not consecrated, and become masters in Israel? A multitude of such as are idle, and cānot indure to take any pains, but loue to play at bolwls, cards & tables a great part of y^e week, and to be at the alehouse drinkeing among good fellows, haue founde the ministry y^e fittest place to serue their turne. For their chiefe worke is vpon the Sunday to read an Homely,

and then he hath preached as well as he that studied hardest all the wake. Are there not drunkards, adulterers, and men spotted with manye soule vices in this holy function? Who are to bee blamed, that Gods name is thus dishonoured, the Church layde waste, and mens soules destroyed?

Philochrematos. I confesse there is some fault this way that you speak of: But you and your fellowes deale verge lewdly and wickedly diuers wayes as concerning this matter. For first of al, yee blame those which are least to be blamed, that is to say, the reuerende Fathers the Bishops, they can not doe with all, the Patrons do present them with commendation, if they be not admitted, they will haue their quare impedit. Secondly, yee are like euil birdes which defile their owne nest. If there be such faults in the ministers, it were your part, euen for the calling sake, to couer and hide them, and not to blase them abroad as your maner is. Thirdly, your vncharitable dealing
is

is not to be borne when yee wil raile
against them, calling them dumbe
dogges, hierlings, Idol sheepearde
and I know not what: they be men,
they be Christians, they be your bre-
theren. If there were any Godlines
in yee, yee would not so handle them.
They haue Wiues and Children,
what, woulde yee haue them begge?
Surely I thinke yee would. This is
your pitifull minde towarde other
men. We may see what it is when
men will seeme to be so zealous, and
yet haue no loue in them. Read the
13. chapter of the first Epistle to the
Corinths, and yee shall see what ac-
count is to bee made of men, though
they haue great gifts, and can speak
like Angels, and yet haue not loue.
Loue doth couer the multitude of
sinnes: But such as you, are so farre
from couering, that yee make things
worse then they are.

Orthodoxos. It is well yee con-
fesse there is some fault that way. I
neuer spake with any yet, that wold
not affirme the same. There be ma-
ny

ny y are grown to great impudency, but yet dare not for shame say otherwise then you do, y matter is so euident this pot hath so wide a mouth, y yee can finde no possid good enough to couer it. But yet there want no shifts, and excuses in reueller: those are wicked and lewde styll, that finde fault: First, because they blame those, which are least of all to bee blamed: for yee say they muste admitte suche as the Patronnes doe present: doe yee thinke all men are become Clarke Foles, that yee may abuse them, and make them beleue what ye list: I pray ye who made them ministers: Doubtlesse if the Patrons layd the Eggs, yet it must bee confessed, that the Bishops haue hatched the whole broode of these vntimely Wydes. If they at the firste offended of ignoraunce, why haue they not lamented this horrible and dreadfull sinne, and sought redresse: If the Diuell himselfe shoulde bee consulted withall, to knowe which were the readiest way,

way, to throw down y^e gospel: I thinke
he woulde say this if he should chuse:
I suppose hee woulde sende a greate
number of thole that are alreadye
sent, they shall neuer bee able to re-
compence this foule iniurie, done to
Gods people. Secondly, y^e preachers
are like birdes as you say, that defile
there owne nest, because they rebuke
y^e sins of the ministry. We knowe not
how far this reacheth, & against wh^o
ye shote this bowlt. Did not the pro-
phets reprove the wickednes of the
priests: did not our Saviour Christ lay
open y^e qualities of y^e scribes & pha-
risees: Did not y^e apostles paint out
wicked teachers in their colours: It
is y^e part of Gods servants to rebuke
vniuersallnes, in wh^o section they finde
it. The calling of y^e ministry is an
high calling: for they are in Christs
stead to exercise that office, y^e he him-
self did wh^o he liued vpon earth. They
are put in trust wth the souls of men,
which are the price of Chrs blood: but
yet it doth not followe, y^e for this cal-
ling sake their vices are to be couered

It

It is a vile speech. For the more excellent and precious the calling is, the lesse are they to be bozne withall, because they dishonour and deface the same. Who will esteeme the ministerie of the Gospell to be so high and excellent an office, or to be of anie waight, when he shall see the verie riffraff of the people, worse then Ieroboams Priestes taken in, and admitted as meete men? Are such fit to succeed the Lord Iesus, and to have the charge of soules? How fearefull shall their reckoning be before the high Judge, that haue put them in, and maintaine them? Doe they not dishonour the Sonne of God, and neuer repent for it? Are not their harts hardened, and blinded in this beastly sinne? Wee say mozeouer, that it is vncharitable dealing to raile vppon them, and to call them dumb dogges, Idoll sheepearde, hierlinges, and such like. Was the prophet Isay vncharitable, or did he raile, when hee called the idle vnskilfull Priestes, dumbe dogs? Or when he called the

coue

couetous Priestes that sought after
their owne gaine, greedie Dogges.
Chap. 56. ver. 10: Is this vnlawfull
now, which was lawfull then? Our
saviour saith they be theeues & mur-
therers which were befoze him, be-
cause he is the doze, Iohn. 10. Al that
he sendeth come in at the doze. Those
whom he sendeth not (as in deede he
sendeth none but such as are fit) may
well be called theeues and murthe-
rers. For they take the bier & destroy
the soules of men. When they haue
shewed repentance for these grienous
sinnes, they may be esteemed as bre-
thren, and Christians. They haue
Wiues and children, would yee haue
them beg? A pitiful case. But I praise
ye, is it not a thing much more mi-
serable, that so manie thousandes of
soules shoulde perishe, because some
may not beg. We are euen made for
this life, and can see no further. But
why need they beg, let them to their
occupation, if they be strong, if not,
let them be relieued. You that are so
charitable and pitiful vnto the poore
mini

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let them be relieved. You that are so
charitable and pitiful vnto the poore
mini-

ministers, which haue done so much hurt, a mā wold think ye would haue a singuler care of such as haue painfully labored in y^e gospel, y^e their children beg not: ſtil ye call for loue, that couereth the multitude of ſins. Loue doth couer ſins where repentance is, & doth forget them, but our Sauour willethe to reprove him y^e offendeth, & if he repent not when it is ſhewed to the church, he muſt count him as an heathen man: but you would haue y^e loue, which ſhould ſhake hands with al kind of vngodlines, & bear with it. y^e which y^e ſcripture ſpeaketh of loue, doth nothing at all make for your turne, ſeing it is to hate a man, when one ſeeth him walk in ſin, and doth let him alone, and not reprove him.

Leuit. 19. 17.

Philochrematos. We ſay we haue ſhiftes in a readines. We haue them not ſo readie as you haue your wicked and diuiliſhe accusations. You might be better and more ſeemely ſpeech; but y^e your mouth doth ſpeak out of the aboundaunce of the heart. Such as ye are, ſuch are your words.

Ami

You

You woulde make men beleue that the Deuill him selfe coulde do little worse, for the chusing of ministers. Let the world iudge who haue most to do with the deuill, & who best serue his turne: this doth belozay what spirit yee are of. They be more learned, wise, and Godly, against whome yee speak, the are meet to be iudged, & controlled by such as you. If there be so great offēce comitted in making ministers, as you say there is: yet it is not the part of inferiours to meddle & to find fault with their gouernours, it is a saucines in them, they are not to refozme, the redzesse must be publike authority. When ye cry out against the poore ministers calling the dumb dogs, & so deal vnchristianly & vnbrotherly, then y prophet Isay is your defence. Can ye tell what maner of men they were who he called dumb dogs, & greedy dogs: ye wil follow Isay y prophet & bee like him, haue you his spirit: Why do yee not admonish priuately, & so yee shoulde doe lesse hurt, & shew your selues more charitable?

Is not the calling brought into contempt, when the ministers are openly defated? Are not mens infirmities therefore rather to be couered, and spared, then that should happen? Wee do moze hurt that way with one sermon, then ye are able to do good with an hundred: For wee doe not onely make the ministerie to bee despised, but also make those to be euil thought of which made them, and bring the people into vnquietnesse. For how can they tel when they see the ministers strine, what to beleue, or what to follow? Againe, when those are little esteemed, which are in countenance and honour, how shal the rest of the ministerie be esteemed? yea, how shal the Gospel it selfe be esteemed? Thus do you marre al vnder a pretence of zeale in reprobuing sinne. Wee are the most vnprofitable of al other in the Church: and therefore the first that are to be cut off.

Orthodoxos. If those accusations be wicked and deuilish, which are against most foule and monstrous abuses,

buses, for the defence of the cause of Christ: then are mine wicked and devilish. But how wicked and devilish a thing is this, that he which findeth fault with that which God doth manifestly condemn in his worde, is counted wicked and devilish: but he which is a false accuser, in defence of any corruption, & same man is allowed. Wo be to them that call good euill, and euill good: darknesse light, and light darknesse. Ies. 5. Hath not God ordained, that faithful and wise sheepeheardees shal feed his flocke, and defende them from the wolfe, and bring them to life everlasting: Doth not the worde of God shew, that where such are wanting the flocke doth perish, and goe to destruction: Doe you thinke then, there can be any readier way for the deuill to throw downe the Gospel, or to destroy the church, the to samish mens soules: & y what way are men led to Hell more readily, then to be left in their blindnes, and in their sins: Is not the readiest way vnto this, to set
G blind

blind guides, and such as may leade the people vnto all vngodlines: Can the Deuill if he did make, and sende forth ministers, find worse vpon the earth, then sundry are? I thinke if he will haue worse, he must bring them from hell. The world seeth this, and doth wonder. The lord God open the eyes of those which made them, that they may see, and be ashamed, and repent. But you say, if there be such offence in making ministers, yet inferiours are not to meddle, it is a salu- cines in them, it is publique authori- tic, that must reforme. No doubt it is publique authoritie that must re- forme. But what then? Are the mi- nisters of Gods word when they pub- lish his will, become saluie? Shall the great God, whose messengers they are, be dishonoured, his church laid waste, and his people destroyed, because they must respect persons? Doe not you know that God sendeth his seruantes euen vnto high and low, to reprove them when they do amisse? Pou shew your selfe to be
proue

preud and saluacie against God, that
ye will haue his worde giue place
vnto mortall men. Were not the
most of the Prophetes inferiour per-
sons, and yet they reprimed openly
the high Priestes, when they did de-
generate, and spared not any of what
degrees soeuer? The Pope and his
Bishops can chalenge no more, then
to doe what they luste, and that
without controulment, of anye but
them selues, which affirme that the
power to redresse thinges is onely in
their hands. We may not giue those
titles vnto euill ministers that the
Prophetes in the scriptures do. And
why? Because we haue not the spi-
rite of the Prophetes. This is as
deepe deuinitie as any that ye could
dig out of the bottome of a Dung-
hill. I pray ye what Spirite shal
the Preachers of the Gospell be fur-
nished with all, if not with that ho-
lye Spirite of God, which the Pro-
phets spake by? Is there an other
holye Ghoste? In deede the Pro-
phetes had great and extraordinary
giftes

gistes of the spirite to doe that which we cannot. But doth it therefore follow that we may not reprove sin as they did? It is one principall part of the ductie of the Teachers, where in they are to follow the steps of the Apostles and Prophets. The offence is publike and open euery where, and yet men must be restrained from speaking publikely against it. But you shew diuers great hurtles that ensue by open reproving this matter. The ministry, yee say is brought into contempt by this meanes, and it were much better mens infirmities were couered, then that should happen. As though the true ministerie coulde be brought into contempt, by reproving that which is corrupt? It shoulde rather bee considered, that it shoulde bring them into contempt with god, and all Godly men, if they should not reprove them. For then they might seem to shake hands with them, & to allow their vngodlines, & not to care how this high calling be defiled by laying it vpon vile persons, they might
also

also be thought not to pity y^e soules of men: do not you see, that if fools which are base, beggerly, and vnciuil, and of lewd conuersation shoulde be made Iudges, it woulde be the greatest disgrace to the office that might bee: The hurt resteth not you shew, in defacing the ministry, but reacheth vnto those that made them. In deed it is their discredite which made them, And that is the cause why the true teachers are hunted and tossed about. For if they preach against the insufficiencie of any of the ministry, or against their lewde life which all see: Then they poss vp, and carry newes. My lord, such and such preach against your Lordship. I warrant yee those teachers shal haue as much a doe to defend them selues, as to teach their people. But this is that which doth marre all, when those that be of honour, are by any meanes brought into contempt: For they doe countenance the Gospell and y^e ministry, and were it not for them, the Gospel should be little esteemed, nor the ministers

Phil. 2. 6.

nisters thereof. Alasse, is the glozve of the Gospel no greater, nor the dignitic of the ministerie no moze, but that they must ebb and flowe, with the worldly honour and glozve of some men. How vnwise do yee take our Sauour Christe to be, that he layde his glozve aside, and tooke vpon him the shape of a Seruaunt, that he might bee a minister of the Gospel? How vnskillfull was he in choosing such simple men to be his Apostles, as hadoe no glozve to countenance the matter? Hee might haue come with greater pompe. But he sayeth, My kingdome is not of this worlde. Iohn. 18. verse 36. Saint Paule sayeth, The weapons of our warfare are not carnall, but mightye in God. 2. Corinth. 10. If that were a good reason which you make, then were it a speciall matter, that there shoulde be as great glozve and pomp in the ministerie as euer the Pope and his Cardinales had. For the same reason let them vp at the first. No, no, the dignitie and estimation

mation of the minifterye doth consist in the power of Gods spirite in them. 1. Corinth. 2. verse 4. This spirite doth alwayes cause those ministers to be had in great reuerence in whom he speaketh, although they be neuer so base in outwarde appearance, as Paule was. Contrarywise, let a minister of the Gospell glister in Golde, and sit so high in glozy and power, that his feet be above the heades of Emperours and Kinges, yet neuerthelesse hee shall be vile, and euen stincke in the nostrils of men, beeing voyde of the power of the spirite, which is the furniture of a right minister. For God sayth, I wil honour those that honour me, and they that despise me, shall be despised. 1. Sam. 2. ver. 30. And what sayth the Lord by the Prophet Malachy vnto the Priestes Chapi. 2. verse. 9? Doth he not tell them, that because they departed out of the waye, hee had made them despised, and abiect vnto all the people. Then yee see it is God that bringeth such as bee of great

4

dignitie

1. Iohn. 4. 1.
Iohn. 10.

dignitie into contempt, because they degenerate: yee saye the people are vnquieted, because they can not tell whom they maye beleue. It is a lamentable thing y they haue in these dayes beene kept in such blindness, that they can not trie y Spirits, nor are not able to know the voyce of Christ, or at the least can not see who walke after the worde of God, and who doe not.

Philochrematos. I graunt it is a readie way to destroye the Church, where mens soules are famished. Who goeth about any such matter? God be thanked, the worde was neuer more plentifully set forth. They need not famish, for where they haue not a Preacher, yet they haue the Scriptures read vnto them in their owne language: they haue Prayers and Homelyes, as good as anye can bee made. There bee manye good Bookes, they maye reade, or heare them read: but such as you, that condemne reading, are those that famish mens souls, if any do. Yee are
vn.

ungodlie, and vtter enimies to mens
souls, when ye wil lead them frō the
Scriptures vnto your expositions: as
though they could profite by hearing
and reading youres, and not by the
reading of the Byble. Where ther be
blinde guides and hirelings, the peo-
ple perish, no man doth deny that:
you say many of the ministers bee
such, I say they bee not: for they set
out the word & Sacraments, though
not by their owne learning. But let
it be graunted, that some of them bee
blinde guides, yet the people neede
not perish, for there bee others that
watch ouer them, besides the mini-
sters, the Bishops and Archdeacons:
these are not blinde, but haue their
sight better then the Puritans. ¶
but these can not suffice, with al their
learning and Godlinesse to guid the
people, and to keepe them in good or-
der, but forsooth euery congregation
must haue one to pzeach vnto them:
this were good, but where will yee
haue them: if ye can finde men, wher
are the linings that shall maintaine
them?

them: will yee haue Preachers to
 liue with tenne pounde, or twentie
 pounde a yeare, surelie yee are verie
 Doltes, and woulde haue ye knowe
 not what. I woulde you coulde see
 your owne follie, which verie Chil-
 dren doe see, that yee mighte bee a-
 shamed, the people are well if yee
 coulde let them alone, and are come
 from Poperie. But if they bee not
 Puritans, by and by yee enter into
 iudgement against them, and con-
 demne them to bee Athiests and wic-
 ked men, yea, to bee reprobates, and
 so: this cause yee crie out, the peo-
 ple perish, mens soules are fami-
 shed and murthered so: lacke of
 preachers: are not the people (which
 you saie perish and go to destruction)
 Christians: do they not at their ende
 call vpon God, confesse their sinnes,
 and hope to be pardoned by the death
 and bloudshedding of Christe: howe
 then dare you bee so wicked and pre-
 sumptuous, as to iudge of them,
 that they be damned: Will you en-
 ter into Gods secretes: I thinke bet-
 ter

ter of such honest poore men, which are dutifull subiectes, and liue quietly, though they haue no teaching, then of such as you: the state of our church would be better, if all were such, because there should be more quietnes, then there is now.

Orthodoxos. If euer there were anie time, in which the words of our saulour Christe were verified, when he saith, If it coude be possible, the elect should be deceiued, it is now: there be such gualie shewes and colours made and set vpon matters, to holde the people contented in their ignorance: for what is proclaymed now? and vnder what doe those that destroye the Church. shewde them selues, but the Gospell, the peace of the Church, obedience, learning, grauitie, and Godlinesse: All these are moste excellent things, and therefore when they come but for a cloake (as they doe vnto many which haue not the bie and benefit of them) the danger is y greater. Wee say the people needs not famish
the

the gospel is so plentifully set forth: what preached: no that is but heere and there. How then: that which is as good as preaching: the scriptures are read in their owne tongue, with homilies and prayers, as good as any can be made. There be also many good booke: yea say, but what sayth the holy Apostle. 1. Cor. 1. ver. 21. he saith, It is the pleasure of God to saue those which beleue by foolish preaching. Will ye not giue the Lord leaue to saue that way which it pleaseth him: or will ye prescribe him another, that shal be a wiser way: Faith commeth by hearing, and how shall they heare without a Preacher? Rom 10. the Priestes Lippes must keepe knowledge, and they must seeke the Law at his mouth, for he is the messenger of the Lord of Hostes. Mala. 2. vers. 6. Those thinges which thou haste heard of me among many witnesses (sayth the Apostle vnto Timothy) the same commit vnto faithfull men, which may bee meete to teach others. 2. Tim. 2. vers. 2. **You see then,**
Gods

Gods pleasure is, to worke sayth
and to saue by preaching: his ordi-
nauce and appointment is, that
skilfull, wise, and godly pastors shall
sæde his flock: they must instruct and
teach thē in the misteries of y^e gospel,
and lay open vnto them all the coun-
sels of God, They must preache the
worde and be instant, in season and
out of season, they must conuince,
reprooue, exhort, with all long suf-
fering and doctrine. 2. Tim. 4. vers.
2. They must watch ouer the soules
of men, as those that shall giue ac-
count vnto God for them. Heb. 13.
vers. 17. I pray yee tell mee, can the
dumbe Idoles, hirelings, and vngod-
ly men do this? God must needs take
men to heauen that way which you
deuise, although it be flat against his
owne ordinaunce. God hath promi-
sed to giue his Spirit, with the true
ministerie which hee sendeth to pub-
lish remission of sinnes in his name,
by which spirit he conuerteth mens
soules: will ye therefore binde him to
doe the same, to a false ministerie?
are

are yee not ashamed thus to mocke
 with **G D D**, and to abuse his peo-
 ple: the reproche and shame of this
 will neuer bee done awaie with a-
 nie Sacrifice or burnt offering. Yee
 say we condemne reading, and some
 of yee are not ashamed with Brasen
 faces to affirme it, even oute of the
 Pulpit. We exhort and stirre vp the
 people vnto the diligent reading of
 the Scriptures, and where shall a
 man finde so manie Bybles and tes-
 tamentes in the handes of the com-
 mon sorte, as where those Puritan
 Preachers (as you tearme them)
 haue anie while continued: A man
 would thinck, considering howe ma-
 nifest a lye it is, that the Diuel him-
 selfe woulde bee ashamed to vtter
 it, as I haue hearde some of yee, be-
 cause the ministers set forth the
 worde and Sacramentes (though
 it bee not by their owne learning)
 you saie they bee no blinde guides
 nor hirelings, what manner of set-
 ting out is that when the people do
 not receiue instruction: they doe as
 much

much as lieth in them prophane the
worde and Sacramentes. But what
though there were blinde guides and
hirelinges, yet the people are well
ynough, they depende vppon the bi-
shops and Archdeacons, which can
see better then Puritans. These I
trowe can suffice to keepe the people
in order. I pray yee what can they
see, or what do they see: to leade the
people to Heauen, or to builde them
vp in good order in the sayth: Noe,
no, they can see that they shal be kept
in blindnesse, as they are, but what
can they doe vnto those whome they
neuer saw nor knew: both there goe
such vertue out of a Bysshoppe or an
Archdeacon, that it can spreade it
selfe ouer all the Country, euen to
saue their soules, that neyther heare
nor see them: shall the blinde be
ledde by those that neuer come nigh
them, or by those that are presente
and take them by y hand: so: shame
holde youre peace. Yee confesse it
were good, y the people were taught
euery where, but where will yee
haue

haue so many teachers: and if there be men, ye demaund where ther wil be lininges for them: To the first I aunswere, that the want of Godlie and diligent preachers is to bee imputed to the Bishops: for euen as if they had conspired the death of the Church, they haue laboured to suppress and diminish them. To goe about to put out thirtie or fortie in a shire, and then to saie, where shall we haue preachers, is an odde kinde of question: To fill vp the romes so soone as they be boide, with Taylers, and seruingmen, or such like, so that the learned men in the Vniuersities not called forth, do hold still their fellowships in Colledges: the yong men therby constrained for want of maintenance, depart from thence before they be halfe ripe, some to teach scholars, some into gentlemens houses, & manie to pop into the ministry before they bee maete to guide themselves, and then to demaund where shall wee haue learned men, is also verie absurd: To the seconde I answer,

swere that if Bishops, Deanes, and, all the fat ones of the Cleargie did not loue their owne bellies, more then the thinges which are of the Lorde Iesus: and if they did not esteeme the pompe, pleasures, and richesse of the worlde, more then mens soules, there would be such sufficiencie of maintenaunce, that if there were fīue Preachers where ther is but one, yet none of them should be so bare as to liue with 20. pounce by the yeare. We read Actes. 4. that when the Church was in need, such as had possessions, sold them to relieue the bodies of the brethren that wanted: How much more then ought those, which haue their thousandes, to imploy and bestow the same to haue the soules of men fedde: Mens soules do famish you saye; if it be so, it is because in manie places they haue not maintenaunce for a Preacher. I praye yee which of the fedde men, haue deminished their pompe, their richesse and pleasures, which neuer did penyworth of good in the Church, to set vp faithfull Teachers: What drop of zeale for Gods

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glo-

glory doth appear in manie of the: But if this seeme harde, as it will to worldly minded men: yet why haue they consented y a number should do nothing but hunt after benefices & prefermentes, and to heap vp liuing vpon liuing, so y one man might haue y portions of fīue or six: some which are past this, & haue put all their treasure in one bag, will confesse this is abhominable: but which of the doth seek redres. If y people be in so good case as you say, the ther needeth no redresse: If or you say they be wel, & are come frō popery. I maruel to what they be come: they say in deed y the pope is naught, but try the, & ye shal find, that they are stuffed ful of popish and superstitious opinions which are contrary to the wholsom doctrine of the gospel. The scriptures euery where doe describe true Christians to bee holye and pure, and full of the knowledge of God. And as for those that walke in darkenesse, wallowing in all filthie vices, the Lorde denounceth vengeance against them. When the true and faithfull Preachers doe teach men that they can not be saued, vnlasse they tourne from their euill wayes,

wayes, seeking after the true knowledge of God, and walke woorthie of the same: and that such as be superstitious, such as be swearers, such as be couetous, such as be drunkards and Adulterers, such as be ignorant despisers of the knowledge of the will of God: finally, such as liue in anie abhominable vices, are not true Christians: by and by like warriors for the Devils kingdom, ye saie we would haue y^e people become Puritans. A man can not so soone dislike grosse sins, but straightway: O syr, you like none but Puritans. You iudge and condemne men. Howe can you tell who haue faith? Surely if this bee not to seduce, to harden, and strengthen men in their wickednesse, I know not what is. Might not all this bee spoken to the Prophetes of God in olde time by the false Prophetes, which did flatter the wicked, euen as such as you be doe now? It woulde make a mans heart bleed to see in what case multitudes of people are for want of teaching, and yet you say they be wel. The greatest multitude by manye partes

doe not vnderstande the Lordes prayer, the ten Commaundementes, or the Articles of the faith, or the doctrine and vse of the Sacramentes in anye competent measure. There be thousandes which bee men and women growen, which if a man aske them howe they shall be saued they can not tell. As for wickednesse, in pride, enuie, hatred, & all sinns y^e can be named almost, it doth ouerflowe, & yet you are not ashaied to say, are they not christians: do they not call vpon God at their ende: This is y^e deuinitie of some of our great diuines at this day. Let men liue as they lust in ignoraunce and all abominations, so they call at the last, and say Lorde haue mercy vppon me, we must iudge their estate as good as the best. As though the Lorde had not sayde, Yee shall crye and not be heard. Prouerb. 1. And as though such as know not the faith, being brought vp in blindnesse, coulde of a soudde, euen at their pleasure, pray in faith without doubting. For the Scripture sheweth that he which doth doubt in his prayer, shall obtayne nothing.

thing. James. 1. Our sauiour willeth men to strue to enter in at the straight gate, shewing that fewe shall finde it. If a man maye follow his lustes, and walke in the blindnesse of his heart all his life, and then a little calling at the last would serue: What hardnesse were in it: When yee tell men God is mercifull, all men sinne, what shoulde yee make your selfe more holy then other: Yee ouerthrow all the doctrine of regeneration, and all the precepts which the Apostles doe giue for walking worthe the Gospell. You make the good and the bad in one condition, as though there were no profite to serue the Lord, as he complaineth Malachy. 3. But wherefore doe great men now a dayes take it so grieuously, y anye difference of men should be made: Surely I will tell yee the cause. They would not haue their treason against the Church of Christ espied, when they thrust vpon them wicked and vnlearned ministers: For they would haue men taught, and men vntaught, men Godly and men wicked, all in one account:

that it might not appeare howe they murther mens soules . May yee like best, as yee confesse of those that be ignorant . And why ? Because they are quiet . In deed you are least troubled with those which be moste ignorant, for they can not espie your dealing. Such as haue knowledge in Gods worde can saye , what a wolfe is this : he hath thre benefices , and setteth a Tailor in one, a Drunkard in an other, And how he flaunts it : He doth visite them once in a yeare , to see that they doe him no wrong in his tithes.

Philochrem. If I had authoritie I would punish yee sharply, and make yee carrie a better tongue in your head. For if this may be suffered, we shall haue euerie man a controller shortly. Yee are the vilest men that liue, and indeed such as do most hurt of all others. Yee are a peccilent generation, in my iudgement worse then the Papistes.

Orthodoxos. Who could imagine that in this great light of the Gospell it might come to passe , that for speaking against such thinges as God doth
flat.

flatly condemne in his worde, men should bee counted the vilest persons that liue: A pestilent generation. Worse then the Papistes: For what is it which we condemne in the ministerie, but such thinges as the Lorde him selfe hath first condemned: We crie out against ambition, couetousnesse, greedines in heaping vp liuings, worldly pompe, idlenesse, and such like. We finde fault, that unfit men, both for learning and conuersation, are set to be guides ouer the Lordes people. Doth not the Lorde by his Prophetes and Apostles reprove the same: And yet if you had authoritie we must be sharpelie punished. All men maye see what spirite doth possesse your heart, when you woulde sharpelie punish for reproouing that, which the Lord him selfe reprooueth. If yee did punishe me, all the world shoulde see that it were for speaking against vice. But I know you wil say it is not for speaking against vices, but for charging such men as are free from the. The world were wonderfully chaunged, if these vices were not to be

found: and whither they abound among vs, let al men iudge that be indifferent. Then when they be spoken against, & no particuler men named, but among many, some are blamed: why shold those which are not guilty take it grievously? Let those wintch which haue galled backs: for they say, rub the galled horse and he will wintch, and some Horse is so pitiously galled, that if a man come into the Stable, and doe but point towards him, he will snib and take on, for feare the finger shoulde touche his backe. Euen so play you: for if you had authoritie you woulde punish me sharply. We are charged to doe the moste hurt of all others: surely then it is vnto non-residents, double beneficed men, idle and slow-bellies, vnllearned Ministers, that this hurt is done by vs, for in trueth it is the part which you defend, which doth the hurt. First vnto the Lord God, then vnto our soueraign Lady and gracious Queene, and lastly vnto her faithfull subiects.

Philochrematos. This is a foule and a shamefull slander, and in my mind
you

you woulde bee driuen and forced to make prooofe of your wordes, and bee made to recant them. I knowe your speech doth tend euen against some that are chiefe Ministers in the Church. It is not meete that inferiour personnes shoulde speake of them and of their doings.

Orthodoxos. There shall neede no greate inforcement to make me prooue that which I haue saide. For if I can not shew it to be true, let me loose my life. My wordes tend against those that are guilty, and none else, whether they be cheefe Ministers or otherwise: and whereas you say that it is not meete, that inferiour persons should speake of cheefe ministers and of their doings: the Pope can challenge no more. The people spake of our Saviour Christ, and he was content they should see his doings. The people did speak of the blessed Apostle S. Peter, & found fault that he had gone in vnto men vncircumcised and had eaten with them, because he had beene with Cornelius. Peter both not disdaine, but satisfieth them

them concerning his fact. Actes. 11. But the Pope and his generation, are so highe aboute **C H R I S T E** and his Apostles, that they maye not bee spoken of. Well against whomsoever it bee, I sayde that the part, which you defende dothe the hurte, vnto God, to oure gracious Prince, and to her true subiectes. And nowe I will shewe ye how. First, by the corrupt ministerie Gods name is dishonoured, because his holie ordinance is defiled and brought into contempt: the dignity of his Sonne Iesus Christ is abased, when ther are put into that office which hee had, and doe represente his person, such as men woulde scarce trust to keepe their Swine. Notable iniurie is done by this meanes also, vnto our Queenes mosse excellent Maiestie, because it hath long time endangered her mosse roiall person, by strengthening her enemies. For where the people are kept in blindenesse, the Iesuites can easilie worke vppon them, there neede no greate perswasions, but to tell the poore ignoraunte creatures, that

that this is a newe religion, and will not you doe as your Graundfather, and your greate Graundfather did? Will you bee wiser then they? Doe yee think they be damned? they knew not this learning. You may see what manner of Gospell this is, when they make suche Ministers. Was not your Minister a Cobler? Was not the Minister of such a place an Innekeeper untill he was bankrupt? And thus they maye leade them at their pleasure. Againe, who is able to reckon vp the manifolde disorders and abuses that spring from the Dumble and ungodly Ministerye? and let a man speake agaynst any of the same abuses and disorders: Shall hee not by and by heare this. O sir, you will bee wiser then the Queene and her Counsayl, they allow of these things, and will haue it thus. Is not this a shamefull iniurye, doone vnto her Maiestye, and her moste Honourable Counsayle, when all suche matters shall bee cast vppon their shoulders?

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Furthermore, from whence doth the great aboundance of all kinde of wickednesse and prophanesse among the people spring, but from thence that they want instruction: and doth not this indanger the state of the prince, and the whole Lande: doth not the Lorde greivously plague whole Kingdomes for sinne: lastly the iniury done to the people is manifest. Solomon saith, he that keepeth backe his corne, the people doe curse him. How much greater is the wrong, when the breade of life, vppon which their soules shoulde feede is taken from them: Thus haue I shewed by whome the hurt is done: It might be shewed in an hundred things, but these are manifest, and of great importance.

Philochrematos You and your fellows do the hurt (as I said before) and then ye woulde lay it vpon others. And after ye haue vttered some imaginati-
ons, then there be an hundred things in which it might be shewed. Your tong is not so tied, but that it would be walking, if there were such matters. Look
what

whatsoever ye say, it must goe for payment, after ye haue made some shew in that ye haue deuised. We are euē conspired with the Papists: ye haue the very properties of the Annabaptistes, and he that shall marke the end, shall see what it will come to, if ye bee let alone. But I pray God ye may bee cut short, and that we may not any further feelee the effect of your seditious doctrine. I hope ye will be seene vnto speedily.

Orthodoxos. Whether they be imaginations which I haue vttered, I leaue to the iudgement of such as be wise. I doubt not, but if they be thoroughly wayed, they shall be founde exceeding waighty. You gather by my silence that I haue no matters: Surely I dare affirm, that he which shall take vpon him to vtter al particulars, in such abuses as are manifest, and doe hurt in our Church, had need to do nothing else for one whole day, and take the longest in the year. Your accusations against vs be stale, when ye charge vs to haue conspired with the Papistes, and to haue the properties of the Annabaptistes:

tists. Your own consciences do witness that wee are farre from these sortes of men. The Papists and Anabaptists knowe well enough, that of all other we doe least serue their turne. Wee loue the Papistes so well, that we wish there were not a shread of their Kingdome left, nor so much as one relique of theirs, euer to bee seene among vs. The end of all our trauail is, to builde vp the walles of Hierusalem, and to set vp the throne of Iesus Christe, our Heauenlie King in the middest thereof, and to bring the people in subiecti- on vnto him: howe soeuer Sanballat and Tobiah, doe accuse vs, that wee meane to rebell. You pray that we may be cut short, and that yee may not fee- le anie further the effect of our seditious Doctrine. It is the Doctrine of Iesus Christe, and the effect of it which you feare is, to cut downe worldlie pompe, Couetousnesse, and idlenesse in the mi- nisterie. You feare that if it take place, that you must parte with two of your Benefices: Naie, you feare that you shall get no higher, there bee manie of
yee

yee, which haue layde a Platfourme
 howe to come vnto wealth and dig-
 nitie. Vee feare that the great roomes
 will bee little woorth before youre
 turne come, and that dothe cause you
 to frette and rage againste the Prea-
 chinge of the Gospell. Vee deuise
 all the fleshlie reasons which yee can,
 to maintaine and byholde Corrupti-
 ons: Vee beate youre Baynes, and
 spende youre Whittes to deface Gods
 Ordinaunces, and why doe yee this:
 forsoothe euen for the Churches sake,
 for the peace of the Church, and for
 Obedience and good order: Yea, e-
 uen as muche as Iudas had a care for
 the Poore. It is well seene, that if
 there were not greate wealth and ho-
 noures, for which yee contend, yee
 woulde scarce open youre mouthe for
 suche matters, as nowe yee defende
 as eagarlie as if it stood vpon your
 liues. The Ministers of the Gospell
 must alwaies passe thorough troubles,
 but the Lorde Iesus will looke vnto
 them.

Philochrematos There are none so

coue-

couetous and ambitious as your selues:
 And that maketh yee to grudge and re-
 pine at those which haue wealth and
 honour, because yee can not come by it.
 Yee are loath to bee inferiours, your
 mindes be so proud and stately. I know
 if a man will hearken to all your flamm-
 ders and false accusations, you can hold
 him a whole day, yea threec dayes, and
 let them be the longest in the yeare: but
 tell but truth, and then a lesse time wil
 serue well ynough. As I sayd before, if
 there were matter it shoulde not be co-
 uered.

Orthodoxos. Yee say we conspire
 with the Papistes, but your maner of
 dealing is so like theirs, y a man would
 think ye were ioyned together in y de-
 fence of one cause. For when Luther
 dealt against the pope, by & by, they cri-
 ed out that it was, because he could not
 come to that preferment which he de-
 sired. So play you against vs, when we
 reprocue those forenamed vices in the
 Cleargie. For yee say we doe it because
 we can not abide to be inferiours, and
 because we can not come to dignitie
 and

and wealth, this wicked surmise of yours, hath no colour or shew of trueth. It is well knowne, that there be not a few, which could as easily come to their Benefices as you, if they would labour for them, and that might attaine vnto great dignity, if they would set their minde that way: but they haue learned, that such as bend them selues to seeke after liuings and promotions, do not serue the Lorde Iesus, but their own bellies. If you could iustly charge men, that they had sought and laboured for dignity, and yet missed, then were there some cause for ye to say so, but seeing it is otherwise, me thinketh, if there were but a drop of common honesty in ye, such speech could not be uttered: We do also iump with the papists after this sort, when the Seruaunts of God reprobued the pride of the Pope: then what was the common voice, but that if these men bee not looked vnto, haue at Kings next? So now reprobue Ambition and worloly pompe in the Cleargy, and what followeth? Let princes and Noble men take heede: these

I men

men will haue a fling at them shortly: but blessed be **G D**, it is well secne, that the casting downe of the Pope, is the exaltation of Princes. For while he standeth like that proud Senacharib King of Ashur: euery Rabsaka, yea, euerie one of his Captaines, will take himselfe to bee, as good as King Ezechias, Iesa. 36. ver. 9: But let this go. You vrge me to speake of abuses, and you say, that if I speake but the trueth, a short time will serue. But I say, hee that will declare the corruptions, but of your spirituall Courtes, hee maye hold himself occupied a good peece of a day, and yet speake but trueth. I know not where a man shoulde beginne, or whome he shall finde to be the worst: the Iudge himselfe or the Scribe, the Proctors or the Summoners: This is sure, all of them regard nothing but Money. All the whole Court is guided by one rule, but that is a Golden rule. The people maie not speake a worde, for if they doe, they bee Rebels, Rebelles, and speake against the

the Queenes authoritie: When as in deede the Queenes Lawes are broken, and her Subiectes greatly abused.

Philochreniotos. Marke your doings who will, and hee shall finde this property in yee, that all your drift is agaynste authoritie. Nowe the spirituall Courtes come in, great corruptions are in them. If it be as you saye, it is pittie they shoulde stande. But it is well seene, howe soeuer suche as you marke agaynste them, that as they bee appoynted for correction of Vices, so they doe muche good: none repine at them, but such as can not abide to bee punished for their disorders. If some officer doe amisse at some time (as all can not bee good) what reason is it that yee should so lewolie accuse the whole Courte? you make the Judges, the Scribes, the Proctors and Summoners, all alike. If I were an Archdeacon, Officiall, or Commissarie, I would take the lawe against ye for a slander. You say al is done for monie, & the Lawes

are broken, and the Queenes subiectes are abused. I doubt not, but if yee were put to your prooffe, yee woulde eate your wordes.

Orthodoxos. He that will marke, shall finde this quality in a number of yee: that a man cannot so soone speake against corruptions and abuses, in such as abuse their authorizty, but straightway yee accuse him, as one which can not abide to bee vnder anye gouernment, because hee woulde not be corrected for his disorders. You knowe well ynough, that this is a shrewde accusation to bring men into suspicion, cheefely among those whome **G D** hath set vp in high authorizty. This is the crafty wilinessse of the Serpent, that men might be terrified, and made to keepe silence, what so euer enormities be committed. But you shall not terrify mee from speaking that of the Spirituall Courtes, which is open and apparent vnto all men: Neyther shall yee euer bee able to make me eate my worde. I knowe such Courtes were appointed for the correction of vices,
but

but nowe they cherish vice, and correct vertue.

Philochrematos. I see your malice doth breake out further and further: I will take notice of your words, and desire those which are present to remember them. You sayde all is done for money, the Lawes are broken, and the Queenes subiectes abused. You add further, that they cherish vice and correct vertue. These I tell you plain, be foule accusations, and you accuse all in generall, none excepted.

Orthodoxos. I did speake generally, or rather indefinitely, but yet my meaning is not to include euery particular person. But my meaning is, that for the most part the Courtes be such: I doe not say all are such, for I knowe not all. I trust in God there bee some fewe that either are, or haue beene iudges in such Courtes, that doe feare the Lorde. My speeche doth not accuse them, hee that is cleare, is not to bee greued: whereas you take such notice of my words, I woulde I might before the cheefe in the land, vnder the pain of

sharp punishment if I failed, bee ox-
 uen to make prooſe againſte the ſpi-
 rituall Courtes, that all is done for
 Monie, that the lawes are broken, the
 Subiectes abuſed, vice cheriſhed, and
 vertue puniſhed.

Phlochromatos. If you dare bee
 ſo bolde to take vppon you, ſuch a mat-
 ter, you may let vs knowe ſomewhat
 nowe.

Orthodoxos. You ſeeme to bee
 ſuche a Straunger vnto the matter,
 that you knowe nothinge. I mar-
 uaille howe you ſhould bee ignoraunt
 in that which is ſo manifeſt and ap-
 parantlie knowne, that the verie Of-
 ficers of ſuch courts which haue their
 liuing that waie, are afraid they ſhould
 bee accounted impudente, if they
 ſhoulde denie that monie beareth the
 ſwaie among them. Let y church-war-
 dens tell what they paie for their quar-
 ter Billes, for Bookes of Articles: if
 the Booke be woorth two pence, the
 price muſt bee ſixe pence. What ſay
 you to the probates of Teſtamentes,
 what exceſſiue extortion is committed
 that

that waie: but of all other thinges, the greatest gaine commeth in, when some welthy mā is in for adultry. For he wil come off somewhat roundlie, rather then stand in a white sheete. If the matter be verie plaine and manifest: yet that the court maie seeme to deal honestlie, and hide the fauor which is shewed, he must haue his compingators: and then come in the vilest men that can bee picked, such as be the moste notozious Drunkards, and men past shame, and so he is quit by al his peeres. It hath fallē out y for y better speede, some that haue bene absolued (being presented for euil vices & excommunicate) haue by & by like good honest men bene sworn to help out their neighbor. The Proctors for their fees take part on euery side, it is a very fowl clowt which they wil not help to wash. The summoners they raūge abroad to drue into y net: but their cheefe gaine is out of the Court: It is better to take a cheeze or a bushell of wheate, then 4. pence for y citatiō, especially whē their good massers wil cōtinue y fec. whē any ministers are p̄sented by churchwardens

for any grosse vices, that bill is nipt in the head, and buryed in the pocket of a gowne. Shall it be thought credible, that among all the Church-wardens and swoyne men in a shire, there be not a number of that honesty that they will not be periured? They must present such ministers as do not catechise, such as be Carders, Dicers, Alehouse-hunters, such as liue in suspicion for inconueniencie. What a rablement are there of these? And yet how manye of them haue bene punished? There is no Godly Preacher, but doth loath this dealing, and that setteth these Courtes at deadly warre with him. They touze him, he is a disobedient fellowe, he is worse then dogges meat. The people which imbrace the Gospell are much suspected to beare small liking vnto these Courts, And therefore, manye of them are cited, which haue Idoll ministers at hoame, and goe vnto other Townes to heare the worde preached. Syrah, you are a disordered fellow, you breake the Queenes lawes, you do not keepe your parrish Church. When answered

Swere is made, we haue no teaching at home, we goe to be taught. What is replied, yee shall be made to tarry at home. But for this time, pay the Fees of the Court, which is sixteene pence a man, and get yee hence. They answered, we are poore men, we haue wrong to be cited for this matter, we trust yee will spare vs. If any do not pay his sixteene pence, then there goeth out an excommunication from the Scribe, vnder the name of the iudge. Lay these things together, & tell me whether money do not beare the sway, the Queenes subiectes be not abused, the lawes broken, vice cherished, and vertue punished. I haue heard, that he which is presented vnto a benefice, should haue his institution & induction, for xvi. shillings or there about: And now it is grown to 3. pound if it be not more, vnder some Bishops.

Philodoxos. I doe not know for mine owne part, whether it be so: but in deede it is a generall accusation among all men, that there is great corruption in those Courtes. It is great pittie, if it be so. But there is no calling
no

nor office, in which there will not grow abuses. We may not reiect a thing because it is abused.

Philedon. How would ye haue men liue, if they maye not take their Fees. They y take paines must be paid for it. The officers are at no smal charges, for their meat and for their Horses.

Philochrematos. No, no, these peeuish waikwarde men doe lie and flander, and make thinges worse then they bee. It is their maner to make great matters of nothing.

Orthodoxos. If you count this to lie and flander, what would you saie if all should be tolde. I doubt not but as y Lorde saith to Ezechiel, I will yet shew thee greater abominations: So he which knoweth the secreats and partillers, in these Courtes might make men wonder, considering that all goeth vnder the name and title of the Gospell. It can not be, but they will wax worse and worse, because they bend the selues against those that be good, and are an arme vnto the wicked.

Philochrematos. They bend themselves

selues against none but disordered persons, that will not obeie lawes, those you count good, but they may be counted rebels. Such as be honest & quiet subjects, and like not of your waies, those be the wicked whom you speake of.

Orthodoxos. You speake much of disordered persons, that will not obeie lawes, whom you terme rebels. If you wait untill such time as they make rebellion, your eyes will sincke into your head. Where did you see that those men (whom you terme Puritanes) did euer giue anie suspicion of tumult or rebellion: they haue learned, that they ought to spende their liues in defence of their Prince, and that it is damnation to resist the powers which God hath set vp. Rom. 13. You al say they be but trifles which men sticke at. And in words you wil seeme to wish y they were in y bottom of y sea. Are those rebels which stagger at some things which you confesse be trifles & might be spared: The what wil yee account of Bishops & Archdeacons, which breake godly lawes, which be of substance: they seeme to be zealous for the

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the defence and maintenance of lawes,
 but it is not so, for then would they not
 breake the lawes. They are afrayde,
 that euerye one which refuseth to sub-
 scribe to all that they would haue him,
 doth disalow of the Hierarchie. They
 be afrayd that all Puritans do beleue
 that onely our Lord Iesus, and no mor-
 tall man may haue the honour, to be cal-
 led Archipoymen or Archiepiscopos
 prince of Pastours, and prince of Bi-
 shops, 1. Pet. 5. ver. 4. They are afraid
 that these waiward Puritanes, take it
 vnmeet, that christ shold be in the shape
 of a seruant while he preached the Gos-
 pell, & his ministers and officers should
 be as Dukes, and Earles, and Barons,
 and the noble pieres of the world. Hinc
 illæ lachrimæ. This is the soare. From
 hence ariseth all the warre. The thing
 is so manifest, that shortly they must lay
 aside all pretence of the Gospell, and of
 the peace of the Church, and say plaine-
 ly, we fight for our owne estate. And I
 pray ye, let me go a little further. Was
 it euer seene, that all the filthie men of
 the worlde, and such as are rotten in
 their

their sinnes did take part with Christ, with his Apostles, or with the Godly which succeeded them: Will the soldiers of Sathan seeke to vpholde the kingdome of Christ: Goe thzough the land, take a view, if yee find not this, let me loose my life. Namely, that all the rancke adulterers, common drunkards, vnthzifts, ruffians, & horrible swearers, despisers of the worde of God, doe take part with the Bishops, and cry downe with these rebell Puritans. Looke further, and yee shall finde that many Papistes, which will be loath to heare a Sermon, do now bestirre them, where there is any whom they terme a Puritan Preacher, to enquire what matter he vttered, that he may bee complained of and put downe. Who carry the complaints, but such as haue lost all shew of honestie: These (although they bee neuer so full of all vngodlines) are now become the good subiectes. These be honest and quiet men: well, I trust the Lord Iesus shall neuer need the seruice of such. Who reioice so much now as the Papistes: They see the Preachers of

of the Gospell withstood, and defaced. They see that such as haue laboured most diligently to instruct the people, and to drawe them from the errours of poperie, are accounted the worst men, and soonest put to silence. This maketh them alreadie verie cranke and to set vp their bristles, and to speake boldly. It is a common thing now, not in corners, but in the open streates, sounding in the eares of manie, these Gospellers be rebels, these professors be knaues, it were no matter if they were hanged.

Philochrem. The Papists haue no cause to reioyce, nor to set vp their bristles, because the Puritans be defaced. They haue strengthened the Papistes. You speake of the preachers, the Preachers, as though they were y^e onelie preachers. God be thanked, there be a number of learned Preachers besides them: Other maner of men then they be. If they be as you saie thirtie or fortie in a shire, what is y^e to the whole number of learned men: And for y^e number you speak of, I wisse, there be sundry which are no great learned men, which neuer tooke
degree

degree in the schooles. The rest might be better aduised, and shew them selues moze dutifull subiects. You complaine of those which take part with the Bishops and Archdeacons against the Puritans; as namely that all despisers of Gods word, adulterers, drunckards, ruffians, and vnchurists, and other such like: I praie ye are there not as great faults among the Puritans: Are not they full of hatred and malice?

Orthodox. You seeme to make verie light that thirtie or fortie preachers shoulde be put to silence in a shire, because y^e is but a smal number compared with the whol multitude of learned mē. I know the number is smal in deede, in respect of the whol ministrie: but if you respect faithfull & diligent Teachers, it shalbe found a great number. Set a side y^e greatest part which be vnlearned, and come to such as be learned. First reckon by the number of non residents & duble beneficed men, which in deed are verie many. Some of the attending about the Court, some in Bishops houses, some lying at London, some in the vniuersities.

Looke

looke next vpon those idle Preachers, which preach once in a quarter, or once in two moneths, and are more in the bowling alley then in their study. Lastly, consider what vnskillfull men doe preach: yea, rather prophane the holy worde of God: and what vngodlie men there be of them: and in how great number all these are, and you shall see a miserable, & lamentable face of a Church, when thirty or forty, which taught diligently are taken away. I graunt there bee some which neuer tooke degree in schools, but yet can so handle the word, y sundry which are Doctors, may be ashamed, that they be not comparable to them. You know there be sundry, whom you reproche with Puritanisme, which haue taken the highest degree in the schooles. Many others also which haue taken the other degrees, and doe not go without the Doctorshippe for want of learning. You woulde haue those that professe the Gospell to be accounted as euill as the Drunkardes and Adulterers. You charge them with hatred and malice, no doubt it commeth to passe, that
that

that among those that professe y^e gospell there be hypocrites. For want of plenti-
full instruction, there be also sundrie
weake. But the hatred & malice which
you speake of, is, that they will not bee
partakers with vngodlie men in their
euil waies, that causeth them to speake
so much of malice, and want of loue. For
it seemeth the greatest hatred in the
world vnto carnall men, when any mis-
like their waies. This is it which Saint
Peter speaketh of, in the fourth chapiter
of his firste Epistle, which I also cited
befoze. Wherein (saith he) it seemeth
to them straunge, that yee runne not
with them vnto the same excesse of
riote, therefore speake they euill of
you. He is blind y^e seeth not this plenti-
fully fulfilled in our time. You saie, they
might shew them selues more dutifull
subiectes. It falleth out sometimes, that
those which are the worst subiectes, and
such as do Princes verie great hurt, doe
accuse those to be euill subiectes, which
of all other are the most faithfull. Did
not Abner and other of King Saules
Councillers, take them selues to be his
best

best subiects: and yet who led him from God vnto his destruction but they, by stirring him vp to persecute Dauid? Did they not accuse Dauid to be a traitour, & yet who was so faithful and true harted vnto his Lord as he? Wise men must not be carried away with a blast of wordes, nor with some colour of matter which vngodly men neuer want against the good.

Philocrhematos. I perceiue it is but in vaine to spende the time in talking with such as you, which are obstinately & wilfullie bent. You will be singuler.

Orthodoxos. Obstinarie and wilfulness can not be, but in an vngodly and naughtie matter. For a man can not be too stedfast in the truth. Let the cause be good, and the more stiffe and constant the minde is, so much the better. If I haue vttered or defend anie falshood, let me be conuicted, and I will yeeld. If I be not conuicted, what reason is there that I shoulde be charged with wilfulness or obstinarie? If Iesus Christ and his Apostles be of my side, what wickedness is it to say I would be singuler?

Philodoxos.

Philodox. It were well if yee would all agree, & teach vs that be of the laiety by your good example, for that ought to be in yee. And how shal it be expected at our hands to liue in vnitie, & to do well, when those are at discorde and variaunce which should instruct and guid vs: Can yee exhort vs vnto con corde, and your selues at variance?

Orthodox. You speak of that which was neuer seene in this world, nor neuer shall. For so long as God hath faithfull messengers, so long will also the Deuill haue his vngodly instrumentes. These can neuer agree, y one part seruing god, & the other liuing viciously. And I pray yee, how or wherin wold yee haue them to agree? Which part shall condescend vnto the other? Which part shal yeeld? Shall those that holde the truth giue ouer: That is abhominable to bee spoken and shall neuer be. Will those that are vngodlie yeelde & submit them selues vnto the truth? No, their stomach will not let them, though they be conuict in conscience. Moreover, this is to be noted, that such a man as is not sanctified,

but delighteth in worldly lustes, cannot abide the puritie of y word, which doth condemne him. Mercin the world is iniurious, that they crie out for vnitie, vnitie, blaming alwaies that part which holdeth the truth, because they would haue them yeelde vnto their affections, seeing they cannot abide to forsake their vild lustes. Againe, a number of yee being ouercome of your carnall lustes, are glad to make this pretence and excuse. We cannot tell what to do. The Preachers cannot agree, they be all naught, what shold we giue heede to follow any thing which they teach: these be hellish and brutish speeches. Yee must seeke out which hold the truth, which call yee vnto true godlines, and amendement of life, and with them yee must be at vnitie. The true Preachers are not to exhort men to be at such an vnitie as you imagine. But they must teach them to flie the fellowship of the wicked. I woulde to God men woulde consider this, and tourne vnto him, and not like Giants fight against him.

Philodoxos. I do not thinke y anie

do fight against God: You shoulde not
utter anie such speeche vntlesse yee did
know it to be true: a man can not fight
against God, vntlesse hee hate God, and
I dare not iudge so euill of anie man.

Orthodoxos. You think none fight
against God, because whomsoever a mā
fighteth against, him he hateth: and you
dare not iudge so euill of anie man, to be
so fowlie giuen ouer, as to hate God. It
is grosse ignorance in ye, which seemeth
to be excellent modestie: For if you had
eyes y^e could discern, you shoulde see how
horrible some men doe hate the Lorde
God, and desperatlie fight against him.
Wofe true it is, y^e wicked men are so
blinded, by a iust iudgment of God vpon
them, y^e they think they loue God, or
at least y^e they do not hate him: But we
maie not iudge according to the sence of
flesh & bloud, but according to the sacred
truth of holie scripture: by which I wil
make the matter plaine vnto yee. The
blessed Apostle Rom. 8. both affirme y^e
such as walke after the flesh shall dye.
He reuizeth a reason, which is, that the
wisdom of the flesh, is enimity against

God? And whie is it enimitie against
 God: or whie doth the holy ghost charge
 it to leaue hatred against him: because
 (saith the Apostle) It is not subiect to
 the law of God: neither in deede can
 bee. Marke this well, for it is euen as a
 thūderbolt, wherby al y wicked are stri-
 ken down: they beate themselues in hand
 y they loue God, they make open bzags
 and vaunts, that they be his friendes:
 but you maie learn heere frō the mouth
 of the Lorde him selte, that whosoever
 are not Subiect to the obedience of his
 law, they bee his enemies and doe hate
 him. Then doth it follow, y whosoever
 do fight against his word, or anie parte
 thereof, they are his enemies, they doe
 hate him & fight against him. Then let
 vs come to the matter. Is there anie
 reasonable man but will confesse, that
 Gods worde doth commaund learned &
 godlie ministers, to teach and guid his
 people: Doth not y scripture laie woes
 and curses vpon those y be contrarie: Is
 it not his holie ordinance y euerie shep-
 heard shall attend vpon y flock of which
 he hath taken the charge and ouersight:
 Doe

Do not those then monstrously fight against God, and hate him, which in sermons, in their booke published abroad, do with reasons drawne from the wisdom of the flesh, defend non residents, double beneficed men, & the vnlearned ministry, with sundrie abominations? The dreadfull vengeance of God doth hang ouer the heads of such men, vntill they repent in time. They doe against their Conscience, for they cannot but know such things as be euill. The lone of y^e world doth carrie the vnto it. Cou hath also commaunded that his messengers shall be well intertained, that his Church maie be built. Do they not then directly fight against him, which deface & molest them, depriuing multitudes of people of the foode of their soules: This is yet a more shamelesse matter, y^e euen such as be old turncoats, & it is to be feared, readie to saie Masse again, are great instrumentes. Such beeing known athiests, are not ashamed to step into the Pulpit & to charge the Godlie & faithfull messengers of the Lorde, to be Atheists, rebels, traitors, & I know

not what. If the cause bee good, let not such guiltie persons defend it, take such as be not spotted: Shall those stand as champions in the Lords bartell, which haue embraced this present worlde, and seeke after gaine: These fight for their bellie, & not for the Lord. Those whom the people calleth greedie Dogs, could not be more greedie then these: for they be neuer satisfied. The Lord giue them repentance or else disburden his church of them.

Philedonos. I am sorie there is a-
nie such talke in my house: If you will
go to your chambers all things are
readie, the Night is well
spent.

FINIS.



